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"LIBERTY, HOLINESS, LOVE"

DAVID REED, PROPRIETOR. BOSTON, SATURDAY, MAY 29, 1847. JOHN H. MORISON, EDITOR.

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For the Register.

ALBANY.

A few reasons for sustaining this struggling church, seem to me just in season at this moment. The first one I shall offer is, that, the Albany society forms a needful link between Boston and Buffalo: it is the union-point of our older congregations with those of more recent growth. No religious associations can flourish where they are isolated. They must be within hailing distance in order to press on with a good heart and unchilled zeal. Had we a society in each of the large towns on the central line of travel through New York, our present gatherings would be much larger than they are: that is to say, our Syracuse society would be stronger if Utica enjoyed even the semblance of a Unitarian church.

2nd. Mr. Durand bequeathed to this society some five thousand dollars to be employed in sustaining our worship at Albany. That money is not half expended yet. The society could probably pay its present debt and have three thousand left. It would not be honest to take this and use it anywhere else. It was given to the cause of Liberal Christianity at Albany. It would be a gross perversion of funds to employ it at Toronto or Oregon. It must be spent where it was given to be spent: I think, according to the understanding under which it was given, that every dollar should be wisely laid out, along with the generous contributions of other friends, to build up a citadel of truth.

3rd. This society, even now that it must have foreign aid, is no worse off than many of our young societies have been —— who yet have emerged from a season of discouragement, debt, prostration, despair, into a noble independence and a permanent prosperity. At the close of Mr. Patterson's ministry at Buffalo, that now-flourishing society seemed quite as forlorn as the one of which I speak. The attendance was even smaller, the debt nearly as large, the distance and doubt of aid from abroad far greater, and Buffalo is not a community in which church-going is so much a universal habit as at Albany. Should Albany be as fortunate as B. was in the choice of a pastor, the results would correspond: no one would believe, after a few years had past, that a cowardly faithlessness had smitten any of its supporters and friends: five years of a devoted laborer would enthrone our cause in the capitol of that great and growing State. At this moment some other Albany societies are no better off, and yet are keeping bravely on. The remaining reasons, why no hesitation should be felt in rendering this society prompt and sufficient help, are that having now some forty-five thousand population, Albany is growing surely if not rapidly: of course, our society might expect a fair share of the increase, nay, would receive its proportion without a doubt, especially of the incomes from Boston and vicinity. A young society with a new minister has some decided attractions, and in the minds of young persons especially, can more than "hold even" with *older and less inviting organizations.*

And (besides the certain increase of the city and of every society properly organized within its borders) for a considerable part of every year some of the leading minds in the State of New York, some of the prominent spirits among its three millions of intelligent people are gathered together in the State-Legislature and its various conventions, within the hearing for the first time of our peculiar views. It is a fact, that, many of these Senators, Assembly-men, judges, lobby-members, &c., feel at more liberty to attend a heretical ministry, than at home where they are closely watched: and, that a preacher, reported to be eloquent or anywise uncommon, will draw many of them to hear rational views of religion for the first time. These views they will carry home with them, meditate upon them, discuss them with their neighbors, circulate tracts in their illustration, and at last prepare a neighborhood for something higher and holier.

These reasons are additional to those which should call out our reform efforts in behalf of any struggling and endangered band of brothers. There are true, earnest, kindled souls in this company of believers: there are those who cannot worship in peace, save at our altar; there are those who will not worship at all when that is gone—those who remember the rancor, denunciation, calumny, persecution, formerly visited upon the rational believer by the popular church, and show any pretence of Christian fellowship with what seems so absolutely and obviously unchristian. But, these and like thoughts naturally recur to any person of experience, what I have hastily alluded to above, are such as need to be stated, because they are peculiar to the place and the people. No young man ought to think for a moment of undertaking such a responsible and arduous task.

F. W. H.

For the Register.

"UNDERSTANDEST THOU WHAT THOU READEST?"

I am not about to give you a sermon on the above passage of Scripture. I wish to say a few words on the subject of reading in common schools. Too many, it is believed, even in this day of educational improvement, leave school without having learned to read understandingly. They are able to call words, and that too, perhaps, with great facility, but they are far from having any just intellectual comprehension of what they read, except it be some simple story, the whole matter of which is made up of incidents. Mr. Mann in his second annual report endeavored to ascertain, "How far the reading in our schools is an exercise of the mind in thinking and feeling, and how far it is a barren action of the organs of speech upon the atmosphere."—The pains he took to find out the truth in the case, must leave little or no doubt as to the accuracy of his statement. He says, "The result is, that more than eleven twelfths of all the children in the reading classes in our schools, do not understand the meaning of the words they read; that they do not master the sense of their reading lessons; and that the ideas and feeling intended by the author to be conveyed to and excited in the reader's mind, still rest in the author's intentions, never having yet reached the place of their destination." The state of schools in regard to reading may, in Massachusetts, have very much improved since the time of Mr. Mann's second report. But even in Massachusetts, more especially, however, in other states, there is a vast deal of mere mechanical reading. The Bibles and Testaments, and other good books put into circulation by the expenditures and efforts of the benevolent, do not do half the good they might and would, provided the whole mass of their readers were able to understand what they read, or as has been well expressed were "in the *habit* of combining the *ideas* with the *words* of the author."

When books are circulated, it is done on the presumption that the persons into whose hands they are put, are able not only to call the words printed on their pages, but, in some tolerable degree, to comprehend the sense of their authors. It is a fact, however, which, after due investigation, no man will undertake to dispute, that a large proportion of readers, every where, do not read intellectually. They read with their eyes, not with their understandings. Neither at home nor at school have they been trained to think, till meditation became a habit. These are the men and women who are always complaining that they cannot remember what they read. The truth is, they do not read in the proper sense of the word. They never learned to read intellectually; and any other reading is the name without the thing.

Very many persons in past years have left school without being able to call words with facility. Mr. Russell, the elocutionist, has said, that nearly one half of the persons that have come to him for instruction were deficient in the ability to call words at sight. He justly attributes this defect to the want of proper dividing in the practice of syllabilication and pronunciation. "A great mistake," he says, "has been made, in designating by way of disparagement, some of the exercises in current primers and spelling books, as nonsense columns." "For the purpose of primary lessons in reading," he says, "they are in fact, the successive steps of all regular advancement; and the attentive observer will trace, in their structure, the genuine philosophy of analogy,—the secret of all acquisitions."

A person will not be likely to know the meaning of a word, which he cannot utter at sight. When he reads, therefore, he will get faint glimpses of an author's meaning. In fact, these hesitating readers seldom read much of anything. It is a sweating process for them to get through a page that has many long words in it.

Mr. Mann did well to call attention to the subject of reading. But it has not yet been attended to as it should be. Mr. Page, of the New York State Normal School says, in a recent work, that, "Not more than one in every hundred among teachers can now be called a good reader." If the case be half as bad as this, it is high time something more was done. But what shall be done? T. H. Palmer, Esq., author of a Prize Essay on Common Schools, says, "If we would have our schools thoroughly reformed, we must learn habitually to place less dependence on rules, and more on the judgment of the reader; attention to the meaning must be the cynosure of the teacher; and all other matters be considered subordinate and accessory." Mr. Palmer makes a distinction between artificial and intellectual reading, and says that "Either of them may be possessed to the entire exclusion of the other." Intellectual reading is certainly most important, since it relates to the reception of ideas, while artificial reading relates to the proper utterance of language. For the mass of men the former is of infinitely more consequence than the latter. He who best understands what he reads will be able to read the best artificially or rhetorically.

This subject has very important bearings upon the moral and religious progress of the people at large, the great multitude, who will never receive much benefit from the books that are now written and printed and circulated for their use, till they can better understand what they read. If they do not understand what they *read*, neither will they understand what they *hear*. They may listen to lectures from your first rate scholars, every evening in the week, and have sermons every Sunday from your most learned and eloquent preachers, still, with regard to them, it will avail little. So far as practical effect is concerned, it can make no great difference whether these lectures and sermons be addressed to dead walls or to dead ears, to empty pews or to empty heads.

N. H.

For the Register.

INSTALLATION AT LUNENBURG.

The installation of Rev. W. G. Babcock, recently a Minister-at-Large in Providence, R. I., over the First Church and Society in Lunenburg, took place on Wednesday last, May 12th. Rev. A. L. Frothingham, DD., of this city was Moderator of the Council, and Rev. H. Withington of Leominster, Scribe. Their proceedings were unanimous, and in accordance with ancient usage.

The Order of Services at the Church were as follows: Anthem, by the Choir. Introductory Prayer, by Rev. H. Withington of Leominster. Reading of the Scriptures, by Rev. Seth Chandler of Shirley. Hymn. Sermon, by Rev. F. T. Gray of Boston. Prayer of Installation, by Rev. Dr. Frothingham of Boston. Hymn. Charge, by Rev. Calvin Lincoln of Fitchburg. Right Hand of Fellowship, by Rev. I. Osgood of Cohassett. Address to the People, by Rev. I. C. Smith of Groton. Concluding Prayer, by Rev. Charles Babbidge of Pepperel. Doxology by the Choir. Benediction by the Pastor.

The Sermon of Mr. Gray was founded on the text, John xviii. chap. 38 v. Subject, The Causes of divisions and sects in the Christian Church; the means by which they are to be removed, and the duty of our denomination in regard to them. It was timely, earnest and pervaded by a catholic and charitable spirit. The charge by Rev. Mr. Lincoln was full of wise and appropriate counsels, and solemn but affectionate appeals. The Address to the People by the Rev Mr. Smith was on the present instability of the sacred office, the causes thereof, and the means by which the evil may be removed. It was a performance of ability and commanded the close attention of the audience. All the services were exceedingly appropriate and impressive.

After the services were over a Collation, to which there was a general invitation, was served at the Town Hall. Thomas Wiley, Esq., presided. A blessing was asked by Rev. Mr. Gile of the Methodist Church, Lunenburg; and at the close, a benediction was pronounced by Rev. Mr. Smith. Sentiments were read from the Chair to the meeting addressed by Rev. Dr. Frothingham, Rev. Mr. Gray, Rev. C. Lincoln, Rev. Mr. Harrington of Lunenburg, Rev. Mr. Chandler, Mr. L. G. Pray of Boston, Rev. Mr. Babcock, and Rev. Mr. Babbidge. The speaking was interspersed by some excellent music, and the occasion was a "feast of reasons and a flow of soul."

The blessing of heaven is fervently invoked on the success of this ministry which we trust and believe will be alike useful and permanent.

For the Register.

"Oh it stirs the blood of an old man's heart,
And it makes the pulses fly,
To catch the thrill of a happy voice,
And the light of a pleasant eye."

I know not who wrote the above lines. Every one, however, who is old, and feels that he is growing older will bear testimony to their truthfulness. Perhaps I should not say *every one*, for there are instances of men becoming so debased by vice, and so tormented by remorse that no sound nor sight seems to awaken a pleasant emotion in their breasts. Such instances are not numerous. There is a chord in almost every heart, which vibrates, when touched, as above described. But it is not the loud laugh, nor the sound of boisterous mirth that can awaken such glad emotions in an old man's heart. It is not the forced exhilaration which is sometimes brought into company, and kept up because it would be uncivil to appear sad. No, it is the natural, unpremeditated outbreaking of a trustful spirit, doing good and making happy spontaneously, not trying to do it, as if it were a task, and the sooner it were over the better. It is the gushing out from a full fountain, sending forth a pure and sparkling stream to fertilise and bless. And, then, as to "the light of a pleasant eye",—it is not the flashing, leaping light that comes from thoughtless merriment, but the soft and easy light, such as the broad sun emits at the close of a calm summer day. There is a divine repose in it, which the cares and vexations of life are not able to disturb.

But what is it that can produce such a voice and such an eye? Will mere earthly joys and earthly satisfaction do it? Will the heart that rests on the fleeting things of time ever be so tuned as to send forth such thrilling music, and will the light of an eye, that looks only at things temporal and perishable, ever be thus mild and radiant? No, the soul must be moved by higher hopes than of earth, or the voice will prove but hollow and unsatisfying, and the eye lose its pure lustre. Have we not seen the humble and confiding Christian on the bed of death, his countenance pale, his body emaciated, but his voice indicating a hope, and expressing a holy joy which seemed the realization of a better world, and his eye beaming with a steady brightness, as if heaven and its glories were no longer hidden?

The sight of happy children and the sound of their glad voices have drawn to them the interest of all men, who have not been dead to humanity. The scenes of their full and overflowing enjoyment must make the heart of any but a confirmed stoic beat the quicker. But why? We answer, in the words of our Savior, "Of such is the kingdom of heaven."

P. M.

For the Register.

WHITE SLAVERY IN THE BARBARY STATES. A LECTURE BEFORE THE BOSTON MERCANTILE LIBRARY ASSOCIATION, FEB. 17, 1847, BY CHARLES SUMNER.

Mr. Sumner's motto upon the title page of his lecture, "mutato nomine *de te* fabula narratur," received long ago a rather free but very happy rendering in the verse—"Out of thine own mouth will I judge thee, thou wicked servant." Nor is it rash to suppose that the fable which Nathan turned upon the indignant David, may have floated in the mind of Horace as he penned his line.

Mr. Sumner's argument is irresistible, because all Christendom had indignantly admitted the premise, that *white* slavery was a foul inhumanity. *Solventur risu tabulae.* Having ourselves stolen somebody's little ewe lamb, it is too late to revoke our hasty indignation; and *Algerine* and *American* are so far synonomous.

This historic parallel has been constructed by Mr. Sumner with much felicity. We admire the quick power and irony with which he has shown up the completeness of the analogy, and has permitted the naked truth to tell more than could any intensity of language or severity of detail. He writes with a consciousness that it is useless, perhaps almost impertinent, to elaborate his special points, because history has such a dreadful fidelity to truth, and is her best vindicator. The lecture is the result of fine scholarship, historic tact, and a pure and noble moral sense. Every class must feel its stern monition: the Southern slaveholder who flouts at the golden rule he rigidly imposes upon others, and the Northern politician who does not indignantly denounce this travesty of Christianity. The American clergy also are treated to a reminiscence of their father's zeal, when the news came that the Dey of Algiers was indulging in the luxury of imitation, and, like his betters, was appropriating "other persons" guilty of a skin not colored like his own. It strikes us that here also history is somewhat satirical.

This timely lecture will be a stumbling-block to all except those comfortable souls who believe that Divine Providence *is* a respector of persons, having elected all colored people to the mission of slavery. But all that cant is well nigh exploded, at least in these latitudes. Severe doctors in the "Barbary States of America" may continue to press the argument from the inferiority of race, and thus compromise themselves to the inference they assume—but instinct and humanity everywhere revolt at this forlorn hope of a failing institution. And Mr. Sumner's lecture will confirm every candid man in his aversion from that "tyrannical liberty" which inflicts what it is too astute and selfish to endure.

This lecture has much historical as well as moral interest, and it seems thoroughly to exhaust the subject. We thank the accomplished author for this fresh assurance that learning and philanthropy can enjoy most fortunate affinities.

J. W.

The following article, designed to call the attention of ministers visiting Boston during anniversary week, to a valuable publication, was put in type, but unintentionally crowded from our columns last week.

For the Register.

A BOOK FOR MINISTERS.

MR. EDITOR,—I wish, through you, to call the attention of ministers to the fact that a work of the highest value to them, both as citizens and as professional men exerting an influence on public opinion, and the intelligence and civil conduct of the people, now in course of publication, is offered to them at the trade price. I refer to "Allen's Inquiry into the Views, Principles, Services, and Influences, of the leading men in the Organization of our Union, and in the Formation and Early Administration of our Present Government." One volume is now completed, comprising five Nos. The work is one destined to great usefulness, and to important consideration. It consists mainly of extracts from the writings of the Fathers of the Republic, and its early officers, so presented as to shed much new light on their times, and the questions that *divided* them,—together with connecting and explanatory passages by the Editor. As one of the ministry, believing the inculcation of a true patriotism to be one of the duties of every Christian teacher in the country, and having yet full faith in the essential dignity and truth of the great American Political Idea, I think I render my brethren a service by recommending this book to their notice, offered as it is to their libraries on so reasonable condition.

D.

[We are glad to copy an article like the following from the Boston Recorder.]

RELATION OF PASTORS TO THEIR CHURCHES.

MESSRS. EDITORS:—The discussion which has occurred in the Recorder exhibits a confused, if not a superstitious state of mind. The truth is very obvious however in simple Congregationalism, as it is in the New Testament. The confusion arises from the adoption of radical errors respecting the ministry. The effort to reconcile those errors with truth, or with other errors, only involves him who attempts it in great difficulty. "I am your master and all ye are *brethren*," explains the whole matter. Every disciple is a preacher, appointed and authorized, nay, commanded by *Christ*, to preach the gospel as God shall give him opportunity; to preach as Paul did, "from house to house," by the way-side, in the synagogue, the Sabbath school, the pulpit, wherever a sound and humble discretion and desire to honor not himself, but Christ, shall see the way opened. Even they who are not disciples are bound to preach. He that heareth must say come, and every one must go, repeating what he has heard, whether he has embraced the truth to the saving of his soul or not. The New Testament furnishes no record of "licensing" men to preach, of putting hands on men's heads, or doing anything else as a preliminary to preaching. These things were got up in the dark times of prelacy, and whether expedient or inexpedient now, were not practised at the beginning of Christianity. No one in those days waited for liberty or leave to preach. No body of men or individual man pretended to impart such liberty. When the church which was at Jerusalem were *all* scattered abroad, *except the apostles, they that were scattered went everywhere preaching the word.* If the gentlemen who have been writing in the Recorder will turn to the eighth chapter of Acts, they will there find the institution of the gospel ministry. This is the "order" which the Holy Ghost has appointed. All the rest is man's devising. It may be expedient now, though it was not then, to license and lay on hands. But Congregationalism holds these things as ceremonies merely, not matters of authority or necessity.

Next, what is the church and church membership! The true church of Christ is a spiritual body. It is within men. It is composed of those who by repentance and faith have united themselves to Christ, and so become parts of his spiritual body. The external associations which are organized by men in various ways, composed more or less, or possibly not at all of true disciples, are not *the* church for which Christ died, nor to which he has left his promises. If they are, then Rome is the mother of us all, and "succession" is the channel of authority and grace to priest and people. The associations denominated Churches of Christ, are constructed upon plans of their own devising, it may be more and it may be less in accordance with the will of Christ. It may be in utter opposition to his will. In primitive times the disciples signed no confession, entered into no written obligations of any sort. They merely "joined themselves unto the Lord." Whoever came and consorted together with the disciples was a church member, which is only saying that they who composed the congregation were members of the congregation. If any such person was demoralized or immoral, the rest put forth a declaration of the fact, excluding him from the congregation, or at any rate declaring the assembly, or Church and Christianity, no longer responsible for him.

These views may be new, and even astonishing to many New England people, and much more to people elsewhere. Yet they are just the facts which we have been reading in the New Testament from our infancy, and misunderstanding all our lives, because ceremonies have constantly addressed the opposite doctrine to our senses. I think no man can be in difficulty about the relation of a pastor to his people, with these views, unless the perversion of the word pastor to meaning exclusively the public Sabbath day preacher in the meeting house, may still obscure it. He ranks with the preacher in the Sabbath school, with all the church, who all preach (announce) the gospel, or should do so, in their lives and conversations. He is a *brother*, and comes regularly with the assembling church, to do the service which the church have assigned him as their *most public and formal* preacher. Whether he have "signed the book" or not, the christian community in which he is, are bound to watch over him, to admonish him if necessary; to see that he, no more than any brother, exercises lordship in the church; and if his immoralities demand the painful measure, to declare by their own act, as a church, or through some other medium, that christianity, or at least this body of its professors, no longer endorse his christian character. He has not received his authority to preach either from the church or any ecclesiastical body. If he is a hypocrite, he must answer for that to the master whom he has belonged; and if he is a true disciple, all the anathemas of hypocritical or mistaken churches or ecclesiastical bodies, cannot take away his commission, signed and sealed as it is by the "Captain of Salvation."

The "license," as it is called, by the church of ministers, is nothing but an expression of their *opinion, a letter of recommendation.* It may be very useful and proper to be taken by a man going among strangers, as similar letters are by merchants when they go to a distant market, in which they are unknown. It establishes the credit of the person by the testimony of known and accredited witnesses. The one is not a license to buy goods, nor the other a license to preach. Both are faculties alike in their nature, and simply transfer a man's character with his person. In both cases, if the persons issuing such characters of recommendation find that they were themselves deceived at the time, or that the individual has since become unworthy of trust, it is their duty to revoke the letters of credit with all necessary publicity. To "silence" any man, to say he shall not preach, is not the ecclesiastical right of any man or body of men; and blessed be God, it is not in our land, within the civil power of governments, in the church or the state. The owners of a meeting-house may to be sure license or allow a man to preach *in that house.* And so may an ecclesiastical body regulate their own proceedings within the house of their meeting. But this is the limit of their *authority* either of allowance or forbidition. Their *influence* may with propriety extend much farther, but when they attempt to extend their authority farther, they are at once stripped of power.

If a company of ministers form themselves into a society to govern one another, and mutually *agree* to be disciplined and silenced by the majority; wicked as the arrangement would be, it would place the members in a voluntary subjection, which might make the path of duty obscure to a good man. But with such an agreement, when the true disciple of Christ is silenced by the decree of any council, he is to disregard it entirely, and preach on the more earnestly. When the high priest and all they that were with him commanded the apostles not to speak in that manner, and shut them up in prison, then the angel of the Lord opened the prison doors, and brought them out, and said, "*Go stand in the temple, and speak (preach) to the people, all the words of this life.*" When they were arraigned again before the council, the chief priest inquired sternly, did not *we* straightway command *you?*" The short but conclusive answer of Peter and all of them was, "We ought to obey *God*, rather than *man.*" The same principles which prompted that noble answer then, and which we now so much approve, will sustain the same answer under similar circumstances to the end of the world. Where then is the mystery or the difficulty in understanding the relation of a minister to the people?

QUO.

TEACH CHILDREN SUBMISSION.

The literary institution of Granville, O, never had a better governor than Mr. Martin, who was for five years Principal of the male academy. When he came to die, the paroxyisms of disease became so violent that he had his senses only at intervals. The last time his reason returned, he asked to see his two little children. His wife bringing them, inquired, "Have you any directions to give concerning the children?" He replied, "Whatsoever else you teach them, teach them *submission;* submission to God and submission to yourself." He spoke not again, and no dying man ever expressed more in his last words.

MARRIED LIFE.

Deceive not one another in small things, nor in great. One little single lie has, before now, disturbed a whole married life. A small cause has often great consequences. Fold not the arms together and sit idle—"Laziness is the devil's cushion." Do not run much from home.—One's own health is of more worth than gold.—Many a marriage begins like the rosy morning, and then falls away like a snow-wreath. And why? Because the married pair neglect to be as well pleasing to each other after marriage as before. Endeavor always to please one another; but at the same time, keep God in your thoughts. Lavish not all your love on to-day, for remember that marriage has its day-after-to-morrow too! "Spare," as one may say, "fuel for the winter." Consider, my daughters, what the word "wife" expresses. The married woman is the husband's domestic faith; in her hand he must be able to confide house and family; be able to intrust her with the key of his heart, as well as the key of his house. His honor and his home are under her keeping; his well-being is in her hand. Think of this! And you, sons, be faithful husbands, and good fathers of families. Act so that your wives shall esteem and love you. [Frederica Bremer.

[Translated for the New York Recorder.]

FREEDOM AND STRICTNESS TO BE UNITED.

It appears to me necessary that you should unite great strictness with great freedom. Strictness will make you faithful, and freedom will inspire you with courage. If you endeavor to be strict without being free, you will fall into scrupulousness; and if you are free without being strict, you will become relaxed and negligent.—Strictness, alone, contracts the mind and heart; freedom, alone, unbends them too far. Those who have no experience in the ways of God, suppose that these qualities cannot be made to harmonize. They understand strictness to mean a life of anxiety and bondage; a restless and scrupulous timidity, which destroys our repose, which finds sin in every action, and lays us under such restrictions, that we scarcely feel at liberty to breathe. Freedom is, with them, pliability of conscience, which contents itself with avoiding great errors, and counts nothing as such but gross crimes; which indulges in everything that is grateful to our self-love, which gives unbridled license to the passions, and satisfies the mind with the reflection that these are venial offences.

These were not the views of St. Paul, when he said to those who had through him received the divine life, and whom he sought to lead to perfection,—"Stand fast therefore in the liberty wherewith Christ has made us free." Be free, because Christ has called you to liberty, but let not this liberty give you either occasion or pretext for committing sin.

It seems to me that true strictness consists in obeying God in everything; in following the light which points out our duty, and the grace which constrains us to its performance; making the will of God the rule of our conduct, and doing always not only that which pleases him, but that which pleases him best; without quibbling between great and little sins, or between infimities and infidelities. It is true that there are such distinctions, but they are of no consequence to a soul which is determined to yield all to God. It is in this sense that Paul said that the law was not made for a righteous man. The law is severe and full of menaces; we find it, if we dared say so, oppressive and enslaving; but the gospel elevates us above it, introduces us into the true liberty of children, and teaches us to desire always to do the will of our Heavenly Father. "Love him," says St. Augustine, "and then you may do as you will."

We must add to this sincere desire to do the will of God, the cheerful performance of his requirements; never wearying in our failures, and with persevering endeavors hoping for success in the end; bearing our infirmities as God bears them, and waiting humbly till he shall remove them. We must with singleness of purpose walk in the way which he has opened before us; and, in the words of the Apostle, forget those things which are behind, and press forward to those which are before. We need not, when we fall, waste our time in useless regrets, which only impede our progress, confuse our minds, and burden our hearts. We must indeed humble ourselves, and mourn in the view of our faults, but let us leave them behind, and go on our way. Let us not indulge a legal and Judaic spirit; let us not look upon God as a spy watching our movements, or an enemy laying snares for our feet, but as a father who loves us and desires our happiness. Let us confide in his goodness; let us never cease to invoke his mercy; let us lay aside all vain dependence on his creatures or ourselves. Here is the path to true freedom, or rather, I should say, it is freedom itself.

I earnestly entreat you to aspire to such liberty. Strictness and freedom should go hand in hand. You are most deficient in the latter respect; although I acknowledge that you may find great room for improvement in externals. I think, however, that you are very much in need of greater confidence in God, and greater enlargement of heart. Yield yourself to those gracious influences which sometimes lead you to intimate communion with him. Do not fear to forget yourself, and to contemplate him alone. Draw as near to him as you may be permitted, and plunge into the ocean of his love; too happy if you can do it so entirely, as to lose yourself in him. But be careful to add to the recollection of such feelings, the exercise of humility, and filial fear and respect. [Fenelon.

LONG SERMONS AND PRAYERS.

Our modern complainers will be more reconciled to their destiny when they are informed of the experience of those who went before them. When Essex left London to march against King Charles, then at Oxford, he requested the Assembly of Divines, usually known as the "Westminister Assembly," to keep a day of fasting for his success. The manner in which it was observed is thus stated by Baillie:

"We spent from nine to five graciously. After Dr. Twiss had begun with a brief prayer, Mr. Marshall prayed large two hours, most divingly confessing the sins of the members of the Assembly in a wonderful, pathetic, and prudent way. After Mr. Arrowsmith preached an hour, then a psalm; thereafter Mr. Vines prayed near two hours, and Mr. Palmer preached an hour, and Mr. Leaman prayed near two hours, then a psalm. After Mr. Henderson brought them to a sweet conference of the heat confessed in the Assembly and other seen faults to be remedied, and the conveniency to preach against all sects, especially anabaptists and antinomians. Dr. Twiss closed with a short prayer and blessing. God was so evidently in all this exercise, that we expect certainly a blessing.

Think of this, ye who sit upon downy cushions through all the services, and complain of ten minutes praying and thirty minutes' preaching, neither of which ye hear.

CHARITABLE ORTHOPEDIC ASSOCIATION.

At a meeting recently held of gentlemen interested in and desirous of advancing the knowledge and practice of Orthopedic Surgery in this country, and of extending the benefits resulting from it, to that class in our community who have not the means to pay for their own support while under treatment, it was resolved to form an association to be called the "Charitable Orthopedic Association." The gentlemen comprising this association, have witnessed with much satisfaction the rapid progress which has been made in this comparatively new department of medical science and the great amount of human suffering which has been removed or alleviated by it, and they are anxious that the sphere of its beneficent operations should be enlarged, until *all*, who are afflicted with malformation of body and limbs, may be able to avail themselves of this means of relief to their misfortunes.

The treatment of organic malformation has always formed a part, but it is only within the last 12 or 15 years that it has become a distinct branch of medical surgery. Particular attention to Orthopedic Surgery was first paid in Germany and afterwards in England and France, and more recently in this country.

"The Boston Orthopedic Institution" in this city, was established by the enterprize of Dr. J. B. Brown, and has been in operation about ten years. It was founded for the treatment of wry neck, spinal diseases, distorted limbs, club feet, stiff joints, white swellings, and other analogous complaints.

It was at this Institution, in consequence of early intelligence received directly from France and Germany, that the Stromeyerian operation for the cure of club feet by the subcutaneous division of tendons was performed as soon as the true principle of its application was discovered by its originator. The more extended application of this principle has led to its adoption for the cure of numerous other deformities to which the human frame is liable.

The treatment of these complaints now form throughout Europe, under the designation of Orthopedic Surgery, a distinct branch of the medical science, and one which has received the devoted attention of surgeons, the most distinguished for their science and skill. Thanks to the unwearied efforts of such men as Stromeyer and Dieffenback, Guerin, Bouvier, Bonnet, and Little, this branch has, to use the words of a distinguished writer, "progressed with a rapidity of which no other branch of surgery has ever offered an example."

The treatment pursued at the Boston Institution may be styled the eclectic, for it is the result of the science and experience of all those distinguished surgeons whose attention has been turned towards the amelioration of the condition of this class of sufferers, as well as the result of several years personal practice and observation.

"The London Royal Orthopedic Hospital" has accomplished and is still accomplishing an amount of good which it is impossible to compute (in dollars and cents;) and it is *to an* emulation of these extensive charitable efforts that the present undertaking owes its origin.

The above named Institution was established by Dr. Little, Lecturer and Surgeon at the London Hospital. Since its opening 3000 patients have been treated, and from 80 to 100 receive, on each visiting day, the attention of the attending Surgeons.

This charity is supported by voluntary contributions. Prince Albert heads the list, followed by many of the nobility. William Lawrence, Esq., is the Consulting Surgeon, and Sir James Clark is otherwise connected with it.

This establishment and that of Professor Hammon, also in London, the Institutions of Bouvier and Duval, and that of Guerin and others in Paris; of Dr. Camerer and others in Stuttgardt, and the extensive establishment of Dr. Heine at Constadt, have all been recently visited and the modes of treatment practised in them carefully studied with a view to the improvement of the Boston Institution.

All that has rendered these Institutions so successful in other countries, has been gathered from their various sources, and are now in operation at the Boston Institution, and it is believed that there is now requisite no element necessary to the attainment of a like successful and extensive usefulness.

The Institution contains all the varieties of mechanical means for the cure of spinal curvature, such as Guerin's Sigmoid extension couch, Shaw's extension couch, Tamplin's powerful spinal lever, Tavernier's lever belt, the horizontal lever, &c. Bouvier's ingenious instrument for the correction of that often-times most obstinate deformity termed Torticollis or wry neck; Dr. Little's complicated apparatus for the knee, the foot-board for the cure of some of the numerous species of club-foot invented by Prof. Stromeyer of Germany, also the beautiful apparatus for the cure of the club-foot when it occurs in its more complicated forms. In addition there is a variety of minor apparatus, together with a still greater number of drawings to serve as models to the machinists of the Institution, when any peculiar deformity shall present itself requiring a machine differing from those in ordinary use. The Boston Orthopedic Institution is also well supplied with arrangements for bathing, with douches, where water, hot or cold, descends from a height of 20 feet, and can be directed upon any debilitated part, as the back, the hip, or the ankle, &c.

With these important advantages enjoyed by this valuable Institution, it has been deemed desirable to connect a Charitable Association, the object of which shall be to receive donations and subscriptions for the purpose of aiding, either in whole or in part, those who, while under treatment by the Surgeons of the Institution, have either not any or inadequate means to pay their own board and expenses. Liberal provision has been made in this community for the poor who are sick, blind, insane, deaf and dumb, but *none* for those, who are afflicted with malformations of their bodies and limbs. Numerous applications are made at the Boston Orthopedic Institution, both from those residing in this City and in other parts of the Commonwealth, for advice and treatment, who are without means to pay their expenses. The children of females of the laboring classes from the exposure of their mothers to accidents and strains, are especially liable to congenital malformations. And this is also true with regard to those children whose parents live in confined and unwholesome habitations. It is to aid these unfortunate children of the poorer classes that the sympathy of the charitable is asked on this occasion. That these unfortunate and deformed individuals may become a comfort and support to their family and rendered industrious and useful members of society.

At a meeting of gentlemen at the Boston Orthopedic Institution (49 Chamber street) on Monday, February 12th, it was voted to choose a Board of Trustees to receive and manage the funds of the Association. The following gentlemen were then elected.

HON. LEMUEL SHAW, President.
HON. MARTIN BRIMMER, Vice President.
BENJAMIN SEAVER, ESQ., Treasurer.
DR. J. C. WARREN, }
DR. JOHN HOMANS, }
HON. STEPHEN FAIRBANKS, } Trustees.
MOSES GRANT, ESQ., }
BENJAMIN S. ROTCH, ESQ. }
J. P. HEALY, Secretary.

It was also voted that a Circular should be addressed to the charitably disposed, stating the design of the Association and asking donations, life and annual subscriptions to carry into effect so desirable an object.

A Committee will wait upon those disposed to aid this charitable association, for donations, life or annual subscriptions. Fifty dollars renders the donor a life subscriber, and the annual subscription is five dollars.

As many persons may be disposed to aid the Society, and cannot be called upon personally, it is respectfully requested that contributions from any such persons may be sent to any of the officers of the Society.

PROGRESS IN THEOLOGY.

Can science contribute anything to the right understanding of Scriptures?

This is a question worth considering. Our brethren of the Princeton Review, in the paragraph on which we offered some comments a week ago, offer their view with great positiveness, as if they had considered the question very thoroughly. They scout the idea of any improvement "in theology and the science of interpreting Scripture, by means of human speculation."

We remember to have seen an interview between the Nestorian Bishop, Mar Yohannan, and a professor of astronomy. The Oriental, as soon as he ascertained that the gentleman to whom he had been introduced was a teacher in that particular department of science, demanded of him whether he believed in the motion of the earth. And having obtained such an answer as we presume a Princeton Professor would not hesitate to give, he instantly exploded the miserable human speculation, with a text from the Psalms, "The world also is *established* that it *cannot* be moved."

Now, what is the reason that the Princeton reviewers do not interpret Scripture precisely as Mar Yohannan does? What is the reason that the immovability of the earth is not at this day a point of theology at Princeton. Three centuries ago that doctrine was held by all the theologians of Christendom as a Bible truth, and had been held ever since theology first began to be studied. But Copernicus, and Kepler, and Galileo, changed all that "by human speculation." In the light which their discoveries threw upon the Scriptures, theology was improved; and "the science of interpreting Scripture" made great progress.

Have we not stated a historical fact? Does not that fact show that the Princeton reviewers understand whereof they affirm much less exactly than they think they do?

[N. Y. Evangelist.

MAXIMS FOR THE WEEK.

SUNDAY. The criminal neglect of one religious opportunity, will most probably indispose and unfit you for the next. [Roby.

MONDAY. Those are the best Christians who are more careful to reform themselves, than to censure others. [Fuller.

TUESDAY. Live every day as if it were the last you had to live; lay hold of every season to prepare for Heaven. [Ambrose.

WEDNESDAY. The man who is satisfied with himself is beyond the hope of improvement; there is the clay of earth without the fire of heaven. [R. W. Hamilton.

THURSDAY. The spring of peace and contentment is within, and therefore we had need look that it be clear and undefiled.
[Bishop Patrick.

FRIDAY. Be much with God, and your face will shine; let all men see the new creation.
[Bramwell.

SATURDAY. We are never *beneath* hope while we are above hell, and never *above* hope while we are beneath heaven. [Conder.

CHRISTIAN REGISTER.

BOSTON, MAY 29, 1847.

RELIGIOUS ANNIVERSARIES.

THE BOOK AND PAMPHLET SOCIETY

Held its Anniversary Meeting on Sunday evening. Rev. Mr. Cordner of Montreal read a hymn. Dr. Gannett offered the prayer. A discourse was delivered from Colossians iv. 16, by Rev. Henry W. Bellows of New York. Mr. B. spoke of the Bible as a collection of books and tracts; and showed how the need of the written word sprang up and the success of the Gospel depended upon it. Christianity had owed its uncorrupt preservation to the art of printing. He next traced out the separate offices of the written and spoken word. He argued that the time had not come—never would come, when preaching could be dispensed with. The pulpit would always be necessary to make *known-truths felt*, to give, through the power of eloquence, expression to personal convictions and the feelings of the heart. He described what advantage the living voice had in certain respects over the printed page. There was no competition then between the pulpit and the press; but a division of labor; each having its own work. He then dwelt upon the necessity for the wide-spread circulation of books by our denomination. There never was a time when careful and discriminating statements of the evidences and simple doctrines of Christianity were more necessary. This was proved by the infidel and licentious tendency of the cheap literature of the day. He thought also that the strong action, at this time, of the spirit of philanthropy—running into ultraisms, was another reason, for recalling attention to the fundamental truths of the Gospel. Here the preacher, with much force, pointed out the connexion between liberal Christians and the radicalism of the times. It had grown up with us—a necessary part of the contest for liberty. It was for us to Christianize the somewhat rampant spirit of humanity. The charge that our views are only negative—was next met and the originality, depth and positiveness of the great truths of pure Christianity, ably set forth. Mr. B. spoke of the fitness of our opinions for dissemination, through a religious literature, because they were calm appeals to the reason, and need not be stated, could not be, in technical language. He urged the duty of laymen to engage in the preparation and spread of works, containing liberal opinions in a distinctly religious form. He recommended a system of Colpourtage; spoke of the efforts of Barker in England, and closed, after showing that the Unitarian movement was not sectarian, with some account of the Book and Pamphlet Society—what it had already done and the more it was capable of doing.

Of course our outline can give no idea of this very able discourse, its eloquent and earnest language and fit illustrations. It struck us as containing thoughts of great force and practical importance; and we cannot forbear saying that we earnestly hope its suggestions will be at once and largely acted upon by the Society in whose behalf it was delivered; and that the work will be commenced by printing and sending far and wide this discourse, to awaken, as it must, the needed interest.

MONDAY, 24th.

THE MASSACHUSETTS BIBLE SOCIETY

Met at the Winter street Church at 4 P. M. Selections from the Scriptures were read by Dr. Sharp of Boston.

Rev. Dr. Peirce, of Brookline, President at the opening of the meeting said.—

Through the smiles of a kind providence, we are spared, my friends, to hallow by appropriate exercises this xxxviii Anniversary of the Bible Society of Massachusetts. As usual on such anniversaries we are called to sing both of mercy and of judgment. It is cause of devout thankfulness that of the 23 Executive officers of this society, not a death has occurred the past year. Two, however, of the 107 original subscribers to this society have since our last public meeting been summoned hence: Henry Chapman Esq., whose zeal in the cause of humanity has been duly celebrated, and the Hon. Judge Davis, a name equally dear to virtue, to literature, to the legal profession, and to the best interests of his country.

It is our happy privilege, respected associates, to witness success in the dissemination of the Scriptures beyond the most sanguine hopes of those, who originally engaged in this enterprise. It may surprise some to be informed of a well attested fact, which goes to show the destitution of Scriptures among us, so lately as the commencement of our revolutionary struggles. Thomas Blake Esq., of the southern part of this city, served every day of the war with our mother country as Lieutenant and Paymaster. On May 12th, of May 1777, he joined the 1st Regiment of the N. H. troops in Lebanon of that State, under Col. Cilley At his decease 16th Feb. 1840, a little past 87, he left but one survivor in this whole city, who passed through a similar service in the cause of his country, Major Henry Purkitt, who died on 3d of March of the last year, at the advanced age of 91. Mr. Blake has often told me that the commander of his regiment, Col. H. Dearborn, at Saratoga 1781, in order to give due solemnity to the oaths he had occasion to administer, sent for a Bible, and that the only Bible which could be found in the whole regiment, was this identical Bible (here Dr. P. exhibited the book) possessed by Mr. Blake: and to his dying day, he was in the habit of showing it to his friends with such remarks as so rare an occurrence would very naturally elicit.

Let us my friends, not remit our exertions in the dissemination of the Holy Scriptures, till the whole family shall have the means of reading in their own "tongues the wonderful words of God:" and thus agreeably to the obvious import of prophecy "the earth shall be full of the knowledge of the Lord."

Dr. Parkman, read the Annual Report—a very interesting document, which we understand is to be printed, and to which we shall therefore have another occasion to call attention.

After the Report, *Rev. E. B. Hall*, of Providence, R. I., rose and said:

The report concludes with a subject, which is also pressed upon us by the circumstances in which we meet this year, and which lead me to offer the following Resolution.

Resolved, That we value and would circulate the Bible for its influence in the cause of PEACE.

This is not the place to discuss the subject of Peace; but it is the place and the time to speak of the relation of the Bible to the subject, and our sense of its value and influence in that relation. And here it becomes us, first of all, to make a confession. The Bible has not had that influence on the cause of peace that we should have expected. It has not on any cause. This therefore is no objection. To question its design or spirit on this account, would be to doubt its character and purpose in regard to purity, charity, liberty, piety, and even common honesty and veracity; which, indeed, in the high and large scripture sense, are not common. On no virtue, on no cause, has the Bible exerted the influence we might have expected. Why! Is there a man here, or anywhere, who will ascribe the defect to the Bible itself—to anything it contains or anything it wants! No. Every one knows that the cause is in the heart of man. Define it as we may, in the origin or degree, we do know there is that in the heart, which sets itself against the best influences of religion. The Bible would turn us from *all* evil. And not least from the evil of war. Of this in itself, I am not to speak. Of the present war, I cannot speak, if I would. I have no language, in which to express my sense of the needlessness, the folly, the cruelty, the dark iniquity of this war.

And now, sir, meeting as we do in the opening of our sacred week, and as a Bible Society, it is a clear duty to enter, first, our serious protest against war, and then to declare our sense of the value and influence of the Bible in this relation. Need I prove that relation, or its importance! As soon should I think of proving that the God of the Bible is a God of righteousness and love, or that Jesus Christ is the friend of men. Parts of the Bible, I know, are sometimes supposed to be *not* favorable to peace; and strange to say, some Christians stumble at this, and hesitate, in their testimony and efforts against war! I go not into the question. But I do go, and hope this society always will go, against the inference sometimes drawn. For be the fact, or our view of it what it may, one thing is perfectly clear and indisputable—that that there is no sanction *now* for war, and not the shadow of pretence or apology for any one, under the Christian dispensation, to withhold his voice or effort in regard to this monstrous iniquity. The oldest word would seem to be enough. It can never be an easy task, to reconcile with the work and duty of the soldier, such commandments as these: "Thou shalt have no other God before me: Remember the Sabbath day to keep it holy: Thou shalt not steal: Thou shalt not kill." Oh, it is worse than absurd, with such precepts, and then with the whole spirit and letter of the Gospel, to go forth to battle, or offer for it the slightest excuse, or withhold the loud testimony against it. It is infidel, to doubt, that the possession and diffusion of the word of God will work for peace. If it is the end of God, it is the power of God for good and not evil. As surely as the Christ whom it promises and gives, is the Son of God, the teacher of truth, the prince of peace, the light and Savior of the world, so surely do we help to enlighten and save the world, and bring on the reign of truth and peace, when we give out this precious book, and scatter its leaves for the healing of the nations. The nations need it. Not one of them yet stands, or even allows it possible to stand, on the high ground of Christian law and love. Yet this is the ground we must take. We will take it. We speak for the Bible. The Bible is our charter for life and liberty. The Bible is our supreme law, the only indisputable authority. On this we stand. By this we work. To this will we look, and direct all to look, for the light that all need, for the strength by which, and by which alone, we can do all things, and for the wisdom that cometh from above—first pure, then peaceable, and full of good fruits.

Mr. Itall's resolution was seconded by Dr. Codman, of Dorchester.

The Rev. Dr. *Carruthers*, of Portland, Me., offered the following resolution:

Resolved, That the adaptation of the Scriptures to the secular wants of men, as distinguished from those which are immediately religious, presents one of the strongest incentives for its extensive circulation.

Mr. Carruthers said it was to be lamented that there are so many among us who would circumscribe the use of this book, and who do not look to it as a guide through every path of life. The Bible is intended to be our guide in all circumstances. How often have we turned for counsel to God, and to our fellow men, when if we had turned to the Bible, we could have found all we required. We have treated the Bible practically as a religious book, for Sunday reading, instead of consulting it day by day.

Mr. Carruthers said the measure of advantage which we derive from the Bible, should be the measure to indicate the disadvantages which those labor under who are destitute of this precious Book. We are also dependent on the influence of the Word of God. Even those who have never perused the Scriptures, are benefitted by them, for they live under laws and institutions founded on Bible principles. In conclusion, Mr. Carruthers inquired "if we bastract from our code of laws, and from our institutions of benevolence, those founded upon the Bible, what would be left?"

The Hon. *Samuel Greenleaf*, Professor of Law at Harvard University, seconded the resolution. In reply to the inquiry of the Rev. Mr. Carruthers, he observed that he could not say what would be left, but he could say that in the course of his professional studies, he had found that there was but a mere residuum of emptiness in those nations who had never received the Bible. The earliest codes of Hindostan, and other heathen nations of the East, are glaringly defective in the elements of happiness. In criminal matters, they look at the act itself, and not at the intention. For instance: whoever has been the immediate instrument of the death of another, must die, no matter if the death was the result of the purest accident.

Among all the Pagan nations, the law of love is nowhere enjoined. Their legislation is founded entirely on self. They have no hospitals, nor other charitable institutions. He had recently read in a Bombay paper, a pressing call by a wealthy Hindoo merchant, to the Hindoos, begging of them to come forward with their rupees and assist in founding a charitable institution, in order that it might no longer be a source of argument against their religion, that no charities or charitable institutions are enjoined. The heathen can yet hardly realize the benevolence inculcated by the Bible, which can induce missionaries to go thousands of miles from their own country, and endure every hardship, without wish or desire to obtain riches.

The condition of women, is much lower among those who are destitute of laws founded on the Bible, than in Christian countries. In Hindostan, the digging up of a vegetable not wanted for immediate use, the killing of a cow, and the murder of a woman, are all crimes in the third degree, and are visited with a like punishment. Neither does the law of the Gentoo recognize domestic hapiness as the foundation of all law.

It has been said continued Mr. G., that the Pilgrims resolved to be governed by the Bible, until they could find something better. This is true to a certain extent. They did agree to be governed by the Bible, until they could frame laws which would suit their own particular circumstances. They did frame such laws, but they carried the Bible into all of them, as the foundation of the whole system. We are now reaping the results of their government derived from the teachings of the Bible.

In conclusion, Mr. G. said the time had come for renewed efforts on the part of this Society. It was desirable that the Bible should be put into the hands of the great body of emigrants who flock to our shores, in order that they might understand the principles upon which our institutions are founded.

The exercises closed with the doxology, and benediction.—This sketch of the remarks of Dr. Carruthers, and Prof. Greenleaf, we have taken from the Mercantile Journal.

THE BOSTON PORT SOCIETY

Held its anniversary, in the Federal street Church, on Monday evening. The attendance was good, but not as large as the interest of the occasion and importance of the object deserved. Rev. E. B. Hall, of Providence, R. I., offered the prayer. The music was introduced at intervals by a select choir, unaccompanied by the organ, and occupying a front pew. The President, Albert Fearing, Esq., alluded to the propriety of putting this meeting among the anniversaries of the week. He then referred to the peculiar claims of seamen. The indebtedness of this city to the sailor for its wealth and means of doing good. He briefly showed that without the aid of mariners—civilization would go back—the invalid sigh in vain for the balmy airs of southern climes — the missionary be unable to carry abroad the Gospel, and two nations prevented the one from giving and the other from receiving Christian beneficence. He then referred in fitting terms to the presence of him who had been the agent of all New England, to carry food to those stricken by famine in Ireland. In obedience to the associations of the place, he spoke of Channing: and expressed the desire that his all-embracing spirit of humanity, might be in and bless this society. Mr. F. concluded, by welcoming the members of the Boston Port Society, and their fellow laborers, the Ladies of the Seaman's Aid Society. (We take the rest of this report from the Mercantile Journal.)

Mr. Andrew, the Secretary of the Society, now read the report, a remarkably well written and interesting document, which embraced many matters connected with the cause of seamen, calculated to awaken a deep interest in behalf of this noble, but too much neglected class of men. He gave a short history of the Society, which was established in 1828, its object being to secure moral and religious instruction to the seamen of Boston and vicinity—and this object had never been lost sight of. Its labors had been directed to the preaching of the Gospel to seamen in its purity and simplicity—*toleration* being a fundamental principal of action. The Boston Port Society was established by the merchants of Boston, to ameliorate the discomforts of seamen, and raise them from their destitute and degraded condition, and to place them within the pale of society from which they had previously been virtually excluded. For this purpose large sums had been contributed to build the Bethel Church and the Mariner's House. It was computed that the number of seamen was about two millions, five hundred thousand of whom, had attended the Bethel, since that church was established, where was found every Sunday assembled a numerous, but orderly and sedate assembly, who listened with deep interest to the exhortations, of their excellent pastor. They were solemn and serious men, devout worshippers in their own church. The report also spoke of the good fortune of the society in securing for so many years the services of a pastor in Rev. E. T. Taylor, eminently zealous and successful in advancing the interests of the society. The Report next spoke of the Mariners' House, a large and commodious building recently erected in North Square, for the special accommodation of seamen. Such an edifice became necessary. They could not be sufficiently accommodated without it. The people of Boston and vicinity were called upon, they cheerfully answered the demand, and generously contributed a sum sufficient to cause the object to be accomplished. The cost of the Mariners' House was 35,000, $21,000 of which was advanced by our citizens, and a debt of only $14,000 remains, which is secured by a mortgage on the property. The building is leased to the Seamen's Aid Society for $1,500 a year, and under the superintendence of Mr. Broadhead, who is remarkably well qualified for the business, is now in successful operation. This House and the Bethel were peculiarly fortunate in their location, and doubtless instrumental in doing a vast deal of good to the seafaring community.

Capt. Jordan (! Girdler) addressed the meeting at considerable length, in the course of which he pointed out with feeling and eloquence, the immense difference between the neglected, degraded and despised sailor of former days, who was regarded as something below the standard of a man, who could not obtain admittance into a church or a decent habitation, and the sailor of the present day, whose self-respect had been excited, and moral character improved by the exertions of the philanthropist and the Christian.

The meeting was also addressed by *T. B Curtis*, Esq., who expressed his gratification at the prosperous condition of the Society, and at the great amount of good to which it was instrumental. He regarded the debt as a trifling one, which, such was the feeling in the community in behalf of the society, could be easily removed. Its good influence was felt every day—it stood on a firm rock, it lived in the hearts of the community. He related an interesting incident. About twenty-three years ago, a ship sailed from the "north end" on a voyage to Havana and the north of Europe.—It was commanded by a young man; and when the vessel was ready, Father Taylor lent his influence to get a good crew for the vessel. As it was leaving the wharf, he came on board and gave them his blessing.—He spoke a few words to the master, and he whispered some brief sentence of advice to the crew. What he said to the crew was not known, but what he said to the master, he himself heard and marked. The good man left them, and the ship proceeded on the voyage.—It was successful, and in due time returned to this port, with all the crew, happy and contented. Father Taylor stood on the wharf to greet them on their arrival. He took every man by the hand, and with tears welcomed their return! and here, said Mr. Curtis with much feeling, stands the man who commanded the ship on that voyage, and who has ever since that time entertained feelings of respect and gratitude for that excellent "Seamen's Pastor." Long may he live to do good and to exert a powerful and most wholesome influence on the minds of sea-faring men!

The meeting was also addressed briefly by *Robert B. Forbes*, Esq., whose recent mission to Ireland had been alluded to more than once in the course of the evening. He was succeeded by Father *Taylor*, who spoke at some length, in that strain of eloquence and feeling characteristic of that true friend and adviser of seamen, which charms every hearer, and defies all the attempts of the reporter to do justice to his remarks.

The meeting was closed by singing, and a Benediction by Rev. Mr. Hall.

COLLATION.

The Collation of the Unitarian Laymen of Boston to the clergy of their denomination, took place in the Hall over the Depot of the Maine Railroad, on Tuesday, P. M.

The day was fine and the attendance large; nearly 1000 tickets being issued.

The company, after being seated, were welcomed heartily and warmly by Wm. D. Coolidge, Esq., Chairman of the Committee of Arrangements.

The blessing was asked by Rev. F. T. Gray, of Boston.

Thanks were returned by the Rev. J. I. T. Coolidge.

The following original hymn, by a layman, was then sung to the tune of Boylston:

Give o'er the festive feast,
Let silence reign around;
The outward served and satisfied,
For speech be audience found:—

That speech, the gift of God,—
The Word of mighty power,
That breathes from out the inner man,—
Oh let it bliss this hour!

It bids the fancy soar,—
And thought its soul reveal,—
Devotion swell from living lips,
Till every heart shall feel.

It clothes all truth with grace;
It pleads for God and Right;
It re-creates the sightless Bard,
And bathes his Life in light.

Oh God! for all thy gifts,
We praise would offer now;
But words and speech—the wings of thought—
For these, we reverent bow.

The Chairman, *George S. Hillard, Esq.*, then rose and remarked, "In addressing you at this time as the organ of the laymen of Boston, and in welcoming you to a form of hospitality, which blesses those who give even more than those who receive, I feel embarrassed by the fact that while the scene and the hour suggest many themes, they fix the thoughts on none. To you who know so well that when you have once made choice of your text, the sermon is already half written, I need not say what a help it is to feel, when you rise to speak, that you have the clue of a well defined subject,—which, while it prevents you from ranging at will, gives directness and precision to your thoughts. And first let me say, though at the risk of treading, on too familiar ground, that there is an interest in this occasion from the peculiar relation in which we stand as clergymen and laymen,—an occasion in which the laymen are the hosts,—the clergy and their families the guests. It is well. It should be so. Would that this were the symbol and exponent of what should be a prominent state of mind,—a prominent expression of feeling between the laymen and the clergy. The clergyman is exposed to two classes of dangers,—those which arise from unreasonable admiration and those which arise from excessive fault-finding. The same individual may undergo both ordeals,—passing, within a very few years, from the fever heat of popularity to the zero of indifference. A relation so uncertain and fickle between the clergyman and the parishioners is opposed to the healthy development of mind and character. Perhaps the same difficulty has always existed; though each period seems to itself an exception to the general law. The clergyman is not often met by his parishioners with a manly frankness; he does not find those of his people whose opinion is best worth having, making him understand that he is to them a *man* as well as a clergyman. In the studied deference of their manners, there is often a secret sting. It is the misfortune of the clergyman, especially of the young man, that he frequently finds that his natural errors and mistakes of judgment have but produced a harvest of discontent even before he knows that the seed is sown—and this because he is not admitted to the manly confidence of the wise, the experienced, the sagacious among his people,—but left to the tender mercies of those who delude both their minister and themselves. I have thought it might be well that the clergy, in meeting, where they are accustomed to meet, should hear, from time to time, a sermon from a layman, rather than from one of their own number; from one who looks at things not entirely from their point of view. Such a sermon from a layman who should speak the truth in love, might enable the clergy to understand better the wants and movements of these restless times. Our people are remarkable for a certain vehemence and intensity of feeling on leading topics of public interest. There is a class of minds in New England that resemble those jagged flashes of lightning that break from cloud to cloud in the summer,—they are narrow, burning, and angular. It is very difficult for us to be earnest on any particular subject, and at the same time to do justice to those who are indifferent to it. Our Reformers are too fond of using what our old Latin Grammars termed "adjectives of praise and dispraise",—praise for themselves and dispraise for all who do not think and act precisely as they do. Self commendation like sugar and water palls upon the taste; they are inclined to add a little lemon juice in the shape of abuse of others to improve the flavor. The clergy especially are singled out by every person who is inclined to aid his vocabulary of vituperation. The clergy have been unsparingly denounced as indolent, time serving, cowardly, selfish. An English author mentions it as one sign of progress that popular writers no longer indulge in sneers against women or clergymen. This remark was made in considering the matter from the point of *taste*. I prefer to view it from the higher ground of *truth*. I say that the clergy of New England, as a body, are by no means obnoxious to the charges which are brought against them. As a class of men, they are eminently distinguished for their industry, fidelity and devotion. Who or what body of men can be found, if we except schoolmasters, who work harder and for less money than clergymen! What poverty is more pure, serene and dignified than that of the poor clergymen! The amount of admirable sermons preached in New England every year is a remarkable fact in history, and a fact of which we should be *proud*. Those who are so prone to censure the clergy omit several important considerations. They forget that clergymen are *men*, that there is among them the same variety, the same inequality as among all other classes. They need to be reminded of Dr. Johnson's remark to a lady who was bitterly complaining to him of the trouble she experienced with her domestics. "Madam," said he, "you cannot expect to secure all the virtues under heaven for ten shillings a week."

So we should say; "You cannot expect all the graces and gifts of humanity in one man for five or six hundred dollars a year." Yet how many complain that every clergyman is not a man of genius, every Sunday a pentecost, every church a temple with its roof shaken by winds from heaven and the air ablaze with cloven tongues of flame. And those who thus find fault with the clergy forget another essential fact, that in all human affairs we must decide by comparison. We cannot expect to secure all the advantages with none of the disadvantages, like the old lady who sought long but in vain for the smallest sized bible with the largest sized print. There may be here and there an anxious, timid, desponding clergyman, past the prime of life, with a numerous family depending on him for support, with whom the struggle between interest and duty may prove too strong, and who may leave unspoken what he would have said when not exhausted by poverty and depression. And who shall judge him? Man is poor and imperfect; all are tempted; who does not sometimes yield? Luther likens the human mind to a drunken man on horseback, who, when supported on one side falls over to the other. There is a savageness of virtue sometimes found among good men which forgets and overlooks nothing. Let us remember that he who finds fault with the infirmities of man arraigns the wisdom of God.

My friends, we meet here as a Christian community, for we are one of the many gathered together this week in the city of Boston. Most of these look upon us with something of alarm and distrust. We differ from them on some points of faith and doctrine which they consider essential; yet we all agree in one great aim,—in seeking to live the true life here, in the hope of happiness hereafter. There is no body of Christians here this week to whom we do not wish well,—recognizing in all a faith and life far better than any that was found on earth before the advent of Christ. I as a layman, looking at these things in a practical light, am inclined to overlook diversities in doctrine and theological disputes, in considering the common end to which all tend, the common spirit which should animate all. You may remember perhaps a simple illustration of this thought in Mrs. Barbauld's "Evenings at Home," where a boy going to church with his father, asks why the people are all going to so many *different* places of worship. As they return they see a poor man fallen in the street, around whom members of all denominations gather to offer sympathy and help. This is the expression of a great truth which it will be well for us to bear in mind. Milton gives us a noble expression of it in speaking of the proud Christian temple which is to be built up of the diversities and varieties of all sects. May not his vision be realized! Should not all sects rather endeavor to enforce the points on which they agree, than try to make proselytes after the process which has been the policy of the Church! The history of the Christian church has been the history of conflicting opinions. In all times men have had a greater affinity for the doctrines of Christianity than for its precepts; they have preferred forms to substance, mysteries to familiar truths. For in studying the doctrines and mysteries of Christianity there is something that gratifies the pride of intellect. Not so with the principles which are addressed to the heart. "To visit the fatherless and the widow in their affliction, and to keep one's self unspotted from the world;" there is no mystery here; it is plain, simple, down to the level of common humanity. There is little in these golden words to stimulate the pride of the intellect. Compare with them the controversies which have shaken the Church about the Lord's supper and the atonement. Such controversies develope and excite those very qualities of character which Christianity was meant to root out—contempt of others and self-conceit, love of strife—love of fame. Religion is a complex idea. It embraces the ethical, the spiritual and the intellectual. We not uncommonly find a strong religious faith combined with gross moral contradictions. Men's opinions on religious subjects are modified by the state of their moral and religious development. We study the Bible to confirm our own tendencies and to sustain our own views. This diverging and conflicting tendency of religious discussion shows the significance of our Savior's words; "He that will not receive the kingdom of heaven as a *little child* shall not enter therein." The history of the church more than that of any other religious dispensation is full of such inconsistency, of oppression, persecution and slaughter in the enforcement of theological dogmas. And it may be allowed me on this occasion to suggest the question, whether our own country is not exhibiting at this moment the same glaring inconsistency of profession and practice. We read of certain ancient converts to Christianity, that in the rite by which they publicly embraced that faith, they left one arm unbaptized, that with this they might still deal destruction on their enemies. So our own country with one unbaptized right arm is dealing death and destruction on a neighboring and Christian Commonwealth.

My friends, we have much to do in this world. If our faith is one that meets with little acceptation, with little sympathy, from the Christian world in general,—let us not return railing for railing, but "let our *light* so shine before men that they may see our good works." Let us above all carry out with us a patient and hopeful spirit, in laboring to *realize* that splendid vision of Milton, that great and noble and universal church of Christ, whose dome shall be the all-embracing sky, whose floor the earth, whose pillars the mountains; in which every house shall be an altar, every man a priest; and the smoke from every domestic hearth shall ascend like a column of sweet incense to heaven.

But it may seem that I am following out my own suggestion of a sermon from a layman; that my remarks may be called "sermoni propriora" as Charles Lamb translated it "proprer for a sermon;" yet on this occasion I could not fall into any lighter strain. Every thing suggests to me a serious style. Let others speak in a more cheerful and lively manner; for though the thread of our discourse be woven from a serious mind, it does not reject the fringes and decorations of a cheerful spirit.

Welcome, then, to our hospitalities; and may this meeting be one of good to all. And from our being together may there come a spirit that shall bind us all with the bonds of a common sympathy.

A part of the following original hymn, by Rev. C. T. Brooks, was then sung to the tune of Old Lang Syne:

When Summer crowned the glowing year
In pleasant Palestine,
Came Judah's tribes from far and near
To Salem's festal shrine.
They sang His name with grateful praise,
Who blessed the corn and vine:—
We heard it all in childhood's days,—
In days and years lang syne.

Year after year—age after age—
The solemn joy came round,
And from Jehovah's heritage
Went up the grateful sound;
And though enthralled, or exiled long
From Zion's holy shrine,
Remembrance dwelt, with yearning strong,
In days and years lang syne.

And oft when May its first-fruits brought,
And Pentecost passed by,
Expectant Israel fondly thought
Her summer too was nigh.
For though the Gentile held his towers
Within her walls divine,
Hope saw in vision glorious hours
And years like these lang syne.

Moriah! in thy place of prayer
The hour is coming now,—
A boding hush is on the air,
And on each reverent brow.
In waiting stillness there *they* bend
Around a viewless shrine,
With whose fresh hopes and memories blend
Old dreams of years lang syne.

Nor waited they in vain:—it came,—
In that momentous hour,—
The rushing wind—the tongue of flame—
The Spirit and the Power.
'Tis lang—lang syne, my friends,—
'Tis lang—lang syne;
But we'll ne'er forget our mighty debt
To the men of Palestine!

The seed they sowed in tears and blood,—
What fruit untold it bore,
That sent new seed o'er many a flood
And distant, darkened shore!
'Twas wafted to our own loved land
Across a stormy brine,
And planted well by Plymouth strand
In days and years lang syne.

That seed has grown a mighty tree,—
That tree is growing yet,—
And we, the children of the free,
Beneath its shade are met,
Our Pentecostal feast to keep,
And in our hearts enshrine
The sainted dead who fell asleep
In days and years lang syne!

Then Brethren—Sisters—Friends—rejoice,
And send to heaven this day,
One heart—one soul—one mind—one voice—
One holy, kindling lay!
In faith and freedom, peace and love,
Harmoniously combine
To praise the God who reigns above,
And the men of years lang syne!

The *Rev. Dr. Pierce* then related an amusing anecdote of Samuel Coolidge, who graduated from Harvard University in 1724. At that time it was customary, on the death of the King or any of the royal family, for the clergy to preach a funeral sermon. Mr. Coolidge, who was a man of fine abilities, wrote a sermon, and became so deeply interested in the matter, as to become insane. His insanity was harmless, however, and exhibited itself in a desire to go round and visit the clergy. On one occasion, he visited the Rev. Mr. Hedge, of Warwick. The Rev. gentleman invited him to attend church with him. On passing through a field, he noticed Mr. Coolidge collecting some green apples and placing them in his bosom. He made no remark about it, however. Mr. Coolidge took a seat just beneath the pulpit. After Mr. Hedge had well advanced in his sermon, Mr. Coolidge observed a man asleep. He took an apple and threw it at him, but did not hit him, and no disturbance was created. A few moments after, he observed another man asleep, and he again threw an apple; this hit the man plumply on the head, and he aroused rather suddenly from his slumber. Mr. Hedge observing the manœuvre, and thinking to frown down all such conduct, looked very sharply at Mr. Coolidge, but he, nothing abashed, looked up and said, "Go on with your business of preaching, Mr. H., and I will keep the people awake." He would forewarn some of his younger brethren that if they should live to preach fifty years in one place, they too might find that they needed something of the kind to *keep their people awake*.

Rev. Dr. Parkman said that he was happy to do at the chairman's command what he would have done with reluctance from his own state of feelings. In view of this Christian assembly, he felt what had been so happily illustrated by his friend. The very sight of the audience filled him with confidence—But he rose, not to make a speech, but to communicate to the meeting a letter. He would inform the assembly that it had been the desire of the committee to secure the attendance of some of our brethren from England or Ireland,—and that an invitation had been sent them to unite with us in the present anniversaries. He regretted that none of them had been able to accept this invitation, and to unite in our present Christian fellowship But he was happy to read a letter from Rev. Dr. Montgomery, of Belfast—one of the most distinguished of the dissenting clergymen of Ireland, and now uniting in his character all those traits which can command respect and even admiration, as many witnesses can testify, and among them some of our brethren present here to-day. A man who won the approbation of Sir Robert Peel; and to whom had been applied the phrase "pirmas inter pares"—which had been freely translated "just the man to be a bishop." Every word in this letter breathed a Christian spirit.

Dr. P. then read extracts from the letter referred to.

The *Rev. Mr. Sanger* of Dover, thought well of the lay sermon of the President, and well of his suggestion to have a lay sermon delivered on some future public occasion. He would suggest to Mr. Hillard, as parishioners sometimes do to their pastors, that he deliver the same discourse at a future time.

Rev. Mr. Farley, of Brooklyn, N. Y., observed that the chair had indeed volunteered a most acceptable sermon to the clergy. It had occurred to him that he had a scrap of good orthodox authority, brought to his remembrance by the circumstances by which we were surrounded. There were present not only many wives of the clergy, but many who would become the wives of the clergy. He had no occasion to apply the advice suggested in this scrap at his own home, where he was so nobly and faithfully served. But as some of his brethren might not be so well served, and some of his sisters hoped for the joyous consummation which would invest them with the dignity of the minister's wife,—he would quote, from some one at the West, a list of the *qualifications* for such a sphere. The writer remarked that as the Scriptures gave us no special light on this subject, it would be necessary to turn to that other rule of faith and practise—*public opinion*.

The minister's wife should, 1st like Mary, always be sitting at the feet of Jesus, and always possessed of the "one thing needful."

2nd. Like Martha she should do all the serving, yet without being "incumbered" thereby.

3d. She should be a little more prompt than Sarah of old in furnishing refreshments to the stranger. She should always be ready to receive those travelling angels whose visits to the clergyman's dwelling are *not* "few and far between."

4th. Like Dorcas she should always be provided with a good stock of ready made clothing for the poor and infirm; with spare pockets for beneficiaries in college and fugitive slaves.

5th. Like the prophetess Anna she should not be seen absent from the temple day or night—but however numerous may be the various public or private meetings for devotion or philanthrophy, she should never disappoint the expectation that she is to *attend them all*.

6th. Like the widow of Sarepta she must draw meal from one barrel, and oil from a single cruise, without causing the barrel of meal to waste, or the cruise of oil to fail.

7th and last. She must be apt to please every body, become everything to every body—men, women and children, be grave or gay, silent or talkative, familiar or reserved, according to the fancy of those she may be with from house to house.

On which qualifications may be based these remarks.

1st. That it is the duty of the churches to set apart young women, and to educate them to be ministers' wives.

2nd. That a church about to settle a pastor, should appoint a special committee to visit his wife, and to ascertain whether she is capable of doing the work of five ordinary women.

3d. That the minister's wife should be always at home and always abroad, always serving God, and always serving tables, being all things to all. Even the Savior had *favorites* among his disciples, but in her all favoritism would be unpardonable.

Rev. Mr. Fisher, of the Irish Protestant Church in this city, remarked, with reference to the letter from Dr. Montgomery, that few had done so much and none had done more, in this or any other generation, for the promotion of civil and religious liberty all the world over, than Dr. M. had done. The words intended for another might well be applied to him—that he was Ireland's richest benefactor. It was very evident with what cordial and friendly feeling he and our other transadantic brethren would have been received, if they could have been present with us. Mr. F. rejoiced to know that there was such a feeling of sympathy and regard between the Unitarians of this country and those of his own native land; and he felt sure that as the people of Ireland were better known, this feeling would be deepened and increased. He felt able to state, on unquestionable authority, that the Unitarian body in Ireland was never in a healthier condition than at the present day. The churches of our faith in that country were refreshing as oasis to the eyes of the traveller in the sandy desert.

Our friends there were banded together, as one man, in the defence of the pure and undefiled religion for which they had contended so long and so earnestly. He hoped that we should continue to co-operate together in every good work, striving to diffuse and establish the principles we hold so dear.

The Chairman then read the interesting communication addressed (from Ireland) to the Mayor and Aldermen of the city of Boston, connected with a present of a flag, which was exhibited in the hall. This flag represented the American Eagle supporting a wreath of shamrock, bound together by the "stars and stripes." In the centre was the Irish harp.

The Chairman also read the address of the city of Cork to Capt. Forbes, of the Jamestown. The following sentiment was proposed:

"The Jamestown and her beneficent mission,—The eagle with the olive branch in its beak."

Capt. Forbes said, "I am rejoiced to have the high privilege of saying a few words to you on this occasion. I have been requested by the grateful people of Ireland, represented by all parties and sects, in numerous addresses, to convey to the people of *Boston*, of *New England*, of *America*, the heartfelt gratitude of the rich as well as the poor for the bounteous gifts pouring into that ill-fated isle from all parts of our country. You have relieved the *rich* as much as the poor, for however favored the city of Cork and the landed proprietor, may be, their means are totally inadequate to meet the crisis now pending in Ireland. In the city of Cork alone, on the 20th of April, there were no less than 20,000 paupers, and more were daily and hourly pouring in from the south and south west of the Island, many falling from exhaustion by the way and many dying daily in the streets; the workhouses, the poor houses, the hospitals and the jails are full to overflowing and around their precincts crowds of spectrelike mortals pray for admittance. Coroners' inquests are no longer held in the city of Cork, the police is hardly sufficient to bury the dead and to remove the dying, and yet I am assured, the suffering and misery I witnessed at Cork, bore no comparison to that in the country, and especially in the mountainous districts, where there are few gentry to relieve and where the burthens on the clergy and the benevolent in general is altogether beyond their powers of endurance. Allow me to read to you some two or three letters, one from the Rev. George Sheehom, Roman Catholic clergyman, relating to the workhouse at Cork. Also a letter from the Rev. John Stewart, near Kinsale. Also a letter from the Rev. Mr. O. Sullivan, in the county of Kerry, in which he says one third part of the population has been destroyed!—Also a letter from the Earl of Mount Cashell. Only portions of these letters were read for want of time. These are only a small portion of the letters I received, both before leaving Ireland, and since my return to Boston, by the steamer, and they convey to you none of the revolting details of misery, verbally related to me, they convey to you no adequate idea of the gloom which hangs over the people of Ireland; but they do serve to convey to you the grateful feelings of a suffering people; and I should have considered my mission incomplete had I not accepted the invitation of friends to be with you on this occasion. I see before me the friends of humanity from all parts of the country, I see before me the representatives of true freedom, and I am happy to have the opportunity of saying for Ireland, you have only began the good work, much remains yet to be done, although New York has despatched *thirteen* vessels with free gifts, and Boston has despatched *three large vessels* and is about shipping in the Macedonian four thousand barrels of food and has yet to send some *two thousand* barrels from here.—Your sympathy must not end there. Neither must it be exhausted by sending relief abroad. Crowds of immigrants are landing daily on our shore, and we must reserve for them a part of our loaf.

I will not take up any more of your valuable time by reciting the events of our voyage, they will be a part of the history of our country, and I have promised to prepare a faithful narrative of the voyage of the Jamestown and to give the proceeds of the sale to that excellent institution, the "*Boston Port Society*," and I call upon all now present to exert their influence to promote the sale and thus do their part towards cancelling the debt, of the Society, incurred for building the "Sailor's Home," in North Square.

I rejoice that it has been my great privilege to have been selected as the commander of the expedition so happily brought to a close. I rejoice that my first appearance, as a public man, was for a short period of forty-nine days, and I rejoice that by this one act I have done something to be remembered with honest pride by my children.

If, during a hasty sojourn among a people overflowing with gratitude to the people of America, I have omitted any part of my duty, or if I have given cause of offence to any party, any sect, or to any individual, I crave their and his indulgence.

"To err is human—to forgive, divine."

After the remarks by Capt. Forbes, the following sentiment was proposed,—

"Honor and blessing upon our friend and brother, who upon his mission of mercy has clothed the naked and fed the hungry, and has thus proved himself a true disciple of his Master."

Here followed music by a select choir.

Rev. Mr. Cordner of Montreal observed that resolutions, both good and bad, were often found to melt away. His resolution to keep silence had melted away before the influences which had been brought to bear upon him. He had committed the indiscretion of already speaking twice in these assemblies on former occasions and he felt that it was important to have as great a *variety* of speakers as possible. But certain circumstances had induced him to raise his voice on this occasion; particularly the letter read by Dr. Parkman, from Dr. Montgomery his old preceptor and dear friend, whose influence, position, and character had not been exaggerated in

through ours, may yet be made to flow through and fertilize that vast region of country.

The voice of our friend will be heard no more —but the memory of his life may still give us joy. And the same spirit which animated him may fill our bosoms and be extended to other minds and go down to other times.

"This servant of God has gone,
He has gone to his saintly rest;
Where no sorrow can be known,
And no trouble can molest;
His crown of life is won,
For the dead in Christ are blessed!"

Rev. Dr. Nichols, of Portland, craved the indulgence of the company for not making the remarks he had intended to offer; as, from the difficulty he had experienced in hearing others, he thought that the extent of the Hall was such that he could not make himself heard.

It was observed by the Chairman, that father Taylor ought to answer—*yes or no*—to the question whether he was going out in the Macedonian. Father T. rose and told the story of the Yankees and the Irishmen going out together on a party, with the plot to make the Irishmen pay all the expense, by agreeing that he who should first ask a question which he could not answer himself, should pay the expense. He wished that the Chairman would answer his own question. He felt that this was not *his* perogation; he was not his own man. Wherever that assembly wished him to go, he would go, were it to attack his Majesty in his own home. Their will should be his pleasure at all times. But this came home to him worse than a shell or a torpedo. It was *new news* to him, that he was to be banished. He had served his friends the best he could for forty years; he came to them a homeless, friendless boy, and had never known till this day whether he had a home. He had sailed for them, fought for them, grown old in their service; till he was like a clock on the wall that had struck so long that it must be carried away to make a place for another. Why he should go he knew not; why he should not go it was not his business to inquire. He was willing to aid humanity—willing to do anything for those in whose service he was,—to remain ever their voluntary, delighted, well rewarded servant. Their service and toil was his rest and recreation. But he could not go, if it was left to his own will. In his present relation it was theirs to command and his to obey, and he had no further responsibility in the matter. He would gladly aid in this noble mission to Ireland. He would do all to cherish the bond of affection between England and America,—England the mother land, America the child; confusion on him who would break the bond between the mother and the child! If he must bid them his last farewell, he should carry with him wherever he went their image, drawn as a full length portrait on the inner membrane of his heart. If this were our last meeting, we should remember that there is a party in the upper harbor. He should leave his family, his church, his delightful boarding-house, his Bethel, the wives and children of his sailors to their care. They had received him as a brother, they had brought him forward as a companion; his Father had been their Father; his Savior their Savior. He prayed God to bless and guide them all; that their noble motto might be Onward,—till we should meet in heaven; he had fixed his purpose to meet them there.

The following original hymn, by Mrs. M. B. Horton, was then sung:

What mingled strains from earth uprise,
To swell the echoes of the skies—
Chords from the living heart-strings flung,
To blend with praise by seraphs sung.

At sorrow's touch the lays of woe
Breathe forth in cadence sadly low.
From crimson fields the notes of war
In awful chorus upward soar.

To starry heights by angels crowned,
On viewless wings is borne the sound
Which casts a holy pity's shade
O'er brows whose halo ne'er can fade.

But hark! how Heaven's high arches ring,
When sons of earth in gladness sing.
When Faith and Love united raise
The fervent anthem of their praise.

Oh let this anthem's mighty power
So fill our spirits at this hour,
That angels from the stars may bend,
To catch with joy the notes we send.

Then shall these happy unions be
One lengthened chain of harmony;
A melody of heavenly birth,
Softening the discords of the earth.

The doxology closed the meeting.

We can only add to this imperfect account, that the colation was neatly served up—the wall decorated with branches of pine, in the windows; and banners on the walls; among the latter were five of pure white, bearing, respectively, in ornamented letters the words—Liberty—Holiness—Love—Unity—Peace; and the banner spoken of above, as presented to Capt. Forbes.

American Unitarian Association.

The public meeting of the American Unitarian Association, was held in the Federal Street Church, Tuesday, 7 1-2 P. M., Hon. Richard Sullivan in the Chair. Prayer by Rev. Mr. Furness, of Philadelphia. The Annual Report was read by the General Secretary, Rev. Charles Briggs. The acceptance of the report was moved by Dr. Nichols, of Portland, Me. He expressed his gratification at seeing so large an assembly of his brethren. He could not look around without deep emotion in consideration of the nature of their work. Here were collected men to whom was allotted one seventh part of the time, in which to address the community on subjects most important and most deeply interesting to society and to individuals. Here was the only class of men the whole object of whose duties was entirely of a moral and religious nature. And this meeting was one of peculiar importance, on account of the stand here taken in the ministry of religion. It was composed of those who simply to preach the gospel of moral and religious freedom. He knew that those who took such a stand were thought to be peculiarly exposed to error; yet he felt it to be the true ground, the only method by which to attain to the truth. Man in pursuit of truth demands freedom. Our motto should ever be, "Think and let think." Providence has made a manifest arrangement that truth should be so presented to the human mind that every individual shall entertain his own views *on* all subjects; therefore there must be a *variety* of such views. This variety of thoughts and opinions was indeed but one form of the great principle of the subdivision of human labor. This principle must secure the same improvement and advancement in all moral and religious subjects, which it has already promoted in the various arts of life. There must ever be a variety of minds, thoughts, interests. Let all the different aspects of truth be fairly seen and presented. This liberty and variety should be recognized in every department of moral and religious instruction. Moral and religious progress has ever been visible in proportion to the freedom with which the human mind has acted on moral and religious subjects. He could assert that in no portion of the Christian world was moral and religious progress so apparent now, as in that portion which has asserted and maintained this freedom.

Dr. Nichols then spoke particularly of the progress made in this direction since the days of Buckminster, Thatcher and others; of the numerous and beautiful expressions in support of his liberty from the very ranks which were then utterly opposed to the new freedom of thought. Such expressions as are now common with the Orthodox party would have surprised and delighted Buckminster could he have heard them in his day. What was then urged as the danger of each one's thinking for himself is now maintained on all sides as a fundamental principle. Progress indeed is written on the very face of our undertaking. He noticed the stand that had been taken by this body with reference to temperance, slavery and war, especially the latter; and the general and *strong* moral sentiments,—so profound and deep-rooted, with regard to the doctrine of international peace. He considered the great feeling of the community as essentially moral. He spoke strongly in favor of *movement*, and for strong and earnest action from the pulpit in favor of philanthropic reform. He thought comparatively little could be expected from legislation, and that the last place we should look to for strong moral and religious action was *government*. The last flight of Christianity would be from the high places of the earth. He would have the position of the Unitarian body, and their influence in this respect more thoroughly estimated. He longed to have individuals so impressed with the importance of their movement, that new and liberal appropriations should be made for it. The clergy should return to their posts with new interest and zeal. They had in their hands a great charge. They should recommend their movement by uniting with Christians of all denominations in the progressive work. Mind should act upon mind, the minds of the laity upon those of the clergy; the former should not neglect to enlighten the latter. With a proper spirit, there could be no fear for the result.

Our friends everywhere should put on more power of action. There should be the greatest variety of views and of mind all working together. Their mission assumed a new importance every day. Let them go home to their pulpits and work in full assurance that the seed they were planting and tending would produce an abundant harvest; and that they should receive their reward in a better world.

The following resolutions were then presented, as offering topics for remarks, by Rev. Mr. Huntington, from the Executive Committee:

Resolved, That the position and principles of the Unitarian body should lead them to manifest an active interest in all the humane enterprises of the present day, which promise to remove the great evils under which mankind now suffer.

Resolved, That for the correction of many false tendencies which may be exhibited in the public measures and governmental policy of the nation, hostile to the establishment of freedom, righteousness and peace, and demoralizing to the community, we can look to no surer means, than the infusion of the elevated sentiments of the Christian faith into the minds and hearts of all public men, and the officers of the Republic.

Resolved, That one of the most effective methods of extending the knowledge and the spiritual influence of Liberal Christianity, is by the distribution of the printed works of able Unitarian men, writers, scholars and preachers; that the state of the times, the reading habits of all classes of the people, the extensive diffusion of a corrupting literature, and of an erroneous theology, lay an especial demand on the friends of truth to give new prominence and importance to this instrumentality, in order to counteract the vitiating effects either of an unprincipled or a prejudiced press; while the multiplied facilities of communication, and the abundance of excellent tracts and volumes now in the possession of our body, as well as of living authors among us, afford the most favorable opportunity for its enlarged exercise throughout the country.

Resolved, That the wide limits and the ever-increasing population of the newly settled districts of our western country, as well as the active and zealous efforts of our fellow-citizens in the Old World, and especially in England and Ireland, furnish the most conclusive reasons for renewed exertions to bind together all liberal Christians, from East to West in an united brotherhood, and for the cultivation of a cordial, affectionate spirit between them.

Resolved, That the condition of our Treasury and the unusual opportunities now offered for spreading liberal Christianity through our various agencies, require more strenuous endeavors on the part of ministers and laymen, to increase the funds, and the annual income of the association.

Resolved, That the foremost design and adaptation, of the Unitarian faith, is to awaken and regenerate from sin the individual heart to form the individual character, to guide the individual life, and to educate religiously and morally a generation of wise, generous, devout, high-principled, Christian men.

Mr. Furness rose and said—I amglad to begin the few remarks I have tosay, by referring to that man, whose memory so sanctifies this place, that when I heard lately that there was a thought of pulling this Church down, it went to my heart. This, sir, is one of the sacred places of our faith.

I was asked, sir, more than once, shortly after the death of Dr. Channing, whether he had not changed his faith just before he died, and renounced Unitarianism for Orthodoxy. We all know, that the rumor of this change, had no foundation in fact. But I think I know how this report arose. I have heard Dr. C. say, in the later years of his life, that he was losing interest in doctrinal Christianity, that his zeal for doctrines grew less and less, while his interest in the great moral principles of Christianity, in the great cause of Humanity and Freedom, grew more and more. Now, sir, it seems to me, that the case of Dr. C. illustrates the condition of our whole body. It has been said that Unitarianism is going down, and some things in the Report, to which we have just listened, would seem to indicate a decline of interest in it. I believe that Unitarianism, as a mere form of doctrine is going down, because Trinitarianism is going down. Unitarianism as a peculiar form of doctrine owes its existence to Orthodoxy of which it is the antagonist. And it may well cease when so little remains for it to contend against. I am glad, sir, that mere Unitarianism is going down. I consider it a sign of life in our denomination, that it cannot any longer rest satisfied with mere doctrine, or the denial of doctrine. In the spirit of him, who was our leader, if any man was, we wish to have a positive faith and a positive work, and our office is to apply the great undisputed principles of Christianity to life, to the evils and wrongs under which the world suffers. This is our special duty.

Dr. Channing, in his sermon, at the ordination of the pastor of this Church, remarks, that Truth is to be advanced not so much by combatting with error, as by insisting upon acknowledged truth. And he illustrates the remark by reference to the belief in apparitions of ghosts, in superstition which has disappeared, not through arguments and books, but in the general progress of things; so it seems to me, doctrinal errors are disappearing in the advancing light of the times. The general improvement of the world is doing more, far more against error and for truth than we can do, by direct and special efforts. All that we can do, for the promotion of true doctrine, in comparison with what the general spirit of improvement is doing, for the same end, is the old stage coach to the railroad. I reside apart from the great body of Unitarians, and the result of my experience is that the converts to our faith are made converts by the growing light of the times, without their ever having read our tracts and publications. Besides, men are attached to their respective forms of faith not by reason, not because they have examined the grounds of their faith, but by affection. "My Church is my mother," says one, "you cannot wean me from her, by telling me how many better mothers there are in the world." Here is the secret of the attachment with which men cling to their respective Churches. Again, the same eloquent writer has said, "Unhappy is he, whose mother does not make all mothers venerable." Let us, then, have a faith of our own, a faith that we can love, and for this end we must carry our faith out into life and apply it manfully to the great and pressing interests of the world. Let other sects go and lie down and go to sleep behind their ecclesiastical organizations. We must come out and grapple with the iniquities of the world.

Rev. Mr. Frost thought we ought to preach the simple truth of Christ, and that we ought to apply it with unflinching fidelity to the moral wants of society, and also to erroneous views of God, to all the theological errors which have so degraded the minds of men. Those errors have made the Christian world the advocate of slavery, war, hanging and all the other *heathen* customs of our time. He would ask what were the motives, what the views of virtue and of God that have been generally taught. He had examined various Catechisms for children, and had found in all the views presented of God, that he had made everything solely for his own glory; that for his own glory, and to magnify his own power, he had created a portion of the human race to suffer everlasting punishment. So it had been taught as the great end and aim of human life to glorify God as an arbitrary sovereign. With such training and such doctrine instilled into the human mind, with such views and such a spirit disseminated so widely, who could be astonished at the general manner in which Christians have received this Mexican war, and at their indifference to the leading social reforms of the day. He did not believe there had ever been a time when the great mass of Christians were so far below the standard of genuine Christianity, compared with the general light and progress around them. He thought that we needed a great reform in doctrines as well as in morals, since doctrines lie at the foundation of practice.

Rev. Mr. Clarke, of Boston, here rose and related an anecdote, the moral of which he thought, was applicable here. He found it in a book ascribed to Confucius. A Tartar prince, in his anger, was about transfixing, with his lance, a groom who had carelessly killed a favorite horse. A sage, standing by, arrested his arm and begged him to wait until he had shown the man his fault. The sage then turned to the groom and said, see you not how wrong you have been. 1st. You have destroyed a valuable animal. 2d. You excited anger in a prince.—3d. And worst of all, you have tempted your master to prefer the life of a horse to the life of a man. The prince spared the groom. Now our orthodox friends, have done evil in several ways,—but, he thought, the greatest evil they had done was in making us indignant against important truths, concealed under severe and repulsive formulas. Mr. C. thought the question raised as to the relation of belief and deeds, a question of degrees. The saying of Jesus, "If any man will do &c.," has aprofound meaning. Tell a man to do what he knows he ought, and you advise him to thecourse that will discover truth and save him.

But his principal object in rising, was to say a word with reference to the circulation of books, —and especially our duty in regard to the works of Channing. Is there anything better to send abroad, whether you wish to make men Unitarians, or inculcate right views on slavery, education, liberty, temperance, or peace? In what way could we do more than by distributing 100,000 of Channing's works? This might be done. It would not be up-hill work. The community are ready to receive them. He had had some experience in this matter. He had bought and sold some 1 or 200 sets. He wrote to his friends to see how many they could respectively dispose of. One answered 3—but he sold 25.—Another thought he could take 12—but he sold 75. In the town of Erie a single copy found its way; and soon 15 were taken in that little place—and those by persons not Unitarians—mechanics and persons of small means, to whom $3,00 was a large sum. Mr. C. closed by urging the obligation upon our denomination to spread our religious literature.

Rev. Messrs. Bellows, Bulfinch and Hall, also addressed the meeting. A full report of their remarks, we are *compelled* to defer for want of room.

The Business Meetings of the A. U. Association

Were held on Tuesday morning and evening, Wednesday afternoon and Thursday morning. The first question that came up was upon the acceptance of the Act of Incorporation, obtained in obedience to the vote of last year; but, as it appeared, on inquiry, that the legal notice required in order that the Association should proceed according to law, had not been given, it was simply voted to be expedient for the Association to adopt an Act of Incorporation, like the one which had been procured Under this vote the Association conducted its business, with the understanding that the doings were hereafter to be ratified and confirmed at a meeting to be called according to the statute. A Constitution was then brought forward by the Executive Committee, and after much discussion and several important amendments was finally adopted. This document will soon be printed—and we need only remark here, that it differs from the old, chiefly in a great reduction of the number of officers and making them all working men. The debate, on the Constitution, grew out of a difference of opinion as to the state of feeling in the denomination in regard to the Association and the character that could and should be given to its action. On one side the opinion was expressed and argued that this Society cannot now command large resources, or cover much ground, and had better devote itself mainly to the dissemination of tracts, &c. On the other side, it was contended, that a far more energetic action, than ever was now demanded,—and that such action was practicable; that the time had arrived, when earnest efforts should be made to increase the influence and extend the operations of the Association. This view prevailed, on various test votes, by large majorities.

Under the new Constitution, the following officers were chosen.

President—E. S. Gannett, DD.
Vice President—Hon. Stephen Fairbanks.
Directors—Rev. Eph. Peabody, F. D. Huntington, J. W. Thompson, Isaiah Bangs, Esq., Lewis G. Pray, Esq.
General Secretary—Rev. W. G. Elliot.

At the meeting on Wednesday, P. M., Rev. Samuel May introduced several resolutions in relation to slavery, which were discussed at intervals, during that afternoon and the next morning, up to the time of the preparation of this notice.

The Ministerial Conference

Met in the Chapel of the Church of the Saviour, Wednesday, at 8 1-2 A. M. Dr. Parkman, of Boston, was chosen moderator, and Rev. F. D. Huntington, Secretary. Prayer by Rev. Mr. Moore of Duxbury. The address was delivered by Rev. Samuel Barrett of Boston.

The subject of Mr. Barrett's Address was, "The Relation of Liberal Christianity to our Age and Country;" and one of his purposes, he said, was to notice some of the elements of a true answer to the question, whether or not as few affect to think, Unitarians were like men born out of season; a sect for the existence of which there is no sufficient apology; toiling in behalf of interests for which human nature in its sanctified state manifests no sympathy, divine Providence vouchsafes no smile of approval, and neither the present nor the future gives promise of success;—or whether, as many, besides themselves, believe and assert, they are right in respect both to their time and their place; charged with the advocacy of a form of religion which humanity at once needs and craves; surrounded by proofs of heaven's benediction; and privileged to rejoice in the prospect that the principles, to the furtherance of which they are consecrated, will finally be coextensive with the prevalence of Christianity? That the former must receive a negative, and the latter an affirmative reply, Mr. B. inferred in part, from two general facts, viz., that the age is one of improvement and also one of hopefulness; in both which respects, as he showed at length, Unitarians have an advantage over other sects. He then went on to notice several other tendencies of the times favorable to the advocates of liberal sentiments: 1st. The state of religious parties, and the results of their divisions and controversies. 2d. Certain under currents of thought and feeling in society, which are little affected by ecclesiastical creeds and movements. 3d. The yearning of the heart of the Christian world for union,—that can be effected only on the principle of love; which is the same as to say, it can be realized on the ground of Liberal Christianity alone. 4. The power of benevolent association in behalf of reform, so active in the present age, which has the effect to manifest more and more, that notwithstanding all which has been said of the importance of sectarian doctrines, the real reformatory principles are those of liberal Christianity; 5. The material agencies of the times, which, for reasons stated, help Unitarians more than those of a rigid and exclusive faith; 6th. The improved philosophy, called spiritual, which is fast gaining repute, and which, while in harmony with liberal views, is suited to aid their progress. 7. The press, which, by nearly the whole of the better class of its products, relating to the leading interest of mankind, aids, in a negative way at least the cause of liberal Christians. 8. Education, which, whether regard be had to the most approved theories, or the actual workings of the systems generally adopted, is found to be, in its general tendency in the same direction. The address concluded with congratulatory remarks prompted at once by a sense of the intrinsic value of the incorrupt gospel, and by a consideration of the facilities furnished in this age and country for its diffusion; and with suggestions respecting the obligations and duties belonging to a class of Christians having the highest trusts and the most favorable opportunities.

After the address, Rev. Messrs. Ellis, Clark, (of Boston,) Briggs (of Plymouth,) were chosen as the executive committee. Several resolutions on the subjects of moral reform, peace, slavery &c., were offered; and questions, as usual, were reported by the executive committee. After some time spent in debating the question whether it was agreeable to the character and objects of the conference, to pass resolutions, expressive of opinions and which was decided in the negative, the following question was taken up; "what is the comparative importance to the preacher of social reform on the one hand, and the spiritual regeneration of the individual on the other; or can the promotion of the one be shown to be in effect the promotion of the other?" Several gentlemen spoke to this question and the discussion took a wide range. The next subject taken up, on motion of Rev. Mr. Snow, was—"Does the power of admission to what is called church membership, or to the Lord's Supper and the power of exclusion from it, reside in any man or body of men; and if so, by what tests shall the right to exercise that power be determined in individual cases?" A brief discussion of this subjecttook place, when at 1 o'clock the conference was dissolved.

The Nineteenth Anniversary of the Sunday School Society,

Took place Wednesday evening in the Federal Street Church. Hon S. C. Philips, President, in the chair. The music was by a select choir of children. The prayer was by Dr. Kendall of Plymouth. Rev. Charles Brooks of Boston read the Annual Report. The Chairman then read the questions (published last week) presented for discussion and invited gentlemen to speak.

The Meeting was addressed by B. T. Congdon, Esq. of New Bedford, Rev. E. Peabody of Boston, Dr. Nichols of Portland, J. S. Harlow, Esq. Bangor, Rev. Mr. Willis, Walpole, N. H. and the Chairman.

The speeches, of some of which we have reports prepared and others promised, will be given next week. We find it impossible, to our regret, to get all the good things said, into one paper.

The Massachusetts Convention of Congregational Ministers.

Met for business on Wednesday, 5 P. M., Rev. Parsons Cooke, Moderator. Rev. Nehemiah Adams of Boston, was re-chosen Scribe, and Rev. S. K. Lothrop, of Boston, Treasurer. The reports of the Treasurer, Central Committee, and Trustees of the Monis Fund, were respectively accepted. The whole number of votes for Second Preacher was 102: Dr. Ide, of Medway, had 91 and was chosen. (Dr. Gannett, of Boston, stands in course, as First Preacher.) A letter from the Pastoral Association, composed of Orthodox ministers, was read by the Scribe, proposing to the Convention to appoint a committee of 12—one half to be composed of Orthodox and the other of Unitarian ministers, to inquire into the mutual and respective rights of the two denominations composing the Convention and report at the meeting in 1848. It was voted, without dissent, after a little and unimportant discussion, to accept this proposition. The Committee chosen were—Dr. Storrs, Dr. Holmes, Rev. Messrs. Aiken, Albro, N. Adams, S. Harding. Dr. Frothingham, Dr. Young, Dr. Gannett, Rev. Messrs. Lothrop, Ellis and C. Robbins. On Thursday, 11 A. M., the Convention sermon was delivered by Rev. Parsons Cooke, of Lynn, from 1 Cor. xv. 45.

The subject, the fall of man through Adam, by an organic law running down from parent to child;—the redemption of man in Christ by a life in union with him, his spiritual life running through man by an organic law.

The collection, we understand, amounted to 68 dollars and some cents.

Thursday Evening.

Closing Services at Federal Street Church

Rev. Alonzo Hill of Worcester delivered the discourse from Acts i. 14. Mr. H. began by contrasting the first meeting of the disciples in the upper chamber of Jerusalem with the gathering of this evening. They were few—but strong through the fresh remembrances of the Great Teacher. We in our strength may be weak unless we are sustained from the same source. It is a happy arrangement, then in the disposition of the services of the week to terminate them all by the Lord's Supper.

What objects should now employ us? 1st, Christ the author and finisher of our faith, not merely the truths and institutions of his religion —but the loving benefactor and friend. This gives power and persuasiveness to his doctrine. Think then of Christ, what he was, what he did, and what he suffered, what an impression he has left upon the world, and drawing from him as from a fountain what nourishment and support may be obtained. 2d, It is an hour for renewed self-consecration. So the Apostles regardedit. They did not pause over their privileges but girded themselves for their duties. So the earlier Christians were thereby the better enabled to meet the trials of their faith. So now, if we were about to go into the midst of Heathenism and encounter its privations we should see the propriety of nourishing ourselves here with high spiritual strength. Are there not now in the spirit of society perils fully as great? Is there less need to renew our vows of fidelity. 3d, We commune with each other and are encouraged by the sympathy of multitudes—of the living who are devoted to the same great work, of the dead who, in our own Church, seem to throng around us. We are animated to go on in the path of fidelity and Christian duty.

After the sermon, the ordinance of the Lord's Supper was administered by Rev. Messrs. Hosmer of Buffalo and Thompson of Salem.

The Annual Dinner, to the members of the Convention of Congregational Ministers, was provided at the "Revere House." Dr. Lowell presided. Samuel Greele, Esq. in behalf of the Committee of Arrangements, proposed to close the repast with an intellectual feast, and asked the guests to return some of their spiritualities, for the temporalities they had received. Responding to this Dr. Pierce of Brookline and others indulged in reminiscences, and offered appropriate remarks. Thus a new and pleasant feature was added to the occasion.

*** None at all acquainted with the hurry and perplexity, inseparable from an effort however carefully made, to give an early account of the meetings held this week, will ask us for an apology for the imperfections to be found in our paper to-day.

*** Correspondents will find in the condition of our columns, a sufficient reason for the omission of their favors this week.

*** The list of officers chosen in the various societies, will be given in our next.

For the Register.

HOLLIS STREET SOCIETY.

Mr. Editor,—The last number of your paper contains an article, with the signature D. F. Jr. of a most extraordinary character;—which, professing to correct an alleged misrepresentation of a former writer, is itself chargable with worse than one serious offence of the same kind. The writer says that "on the first Sunday in March, certain persons most of whom were unknown even by sight to the pastor appeared in the meeting house with claim to act as members of the church in relation to business &c. proposed by the Senior Deacon of the Church in the assumed capacity of Treasurer;" assumed indeed! does he not know (if he does not, he might readily have ascertained) that the person named has held the office of Treasurer by appointment of the Church more than twenty years? and the records of the Church would have informed him that those "*certain persons*" were members of the church in regular standing —and further he must have known that if they were not *now* as heretofore in constant attendance on the ministrations in that place they were occasionally attending, though they had been in part driven away by the course of procedure there. Why D. F. Jr. should have brought into his article a statement of who are not members of Hollis Street *Society* and entitled to Vote in parish affairs, it is not easy to discern, unless it were his aim to embarrass an otherwise simple matter. We believe this is the first instance in which a *Society* has undertaken to decide who *are* or are *not* legally members of a Church.

D. F., Jr. alleges that the principle of law which he has stated has been sustained anew by the Supreme Judicial Court of the Commonwealth during the past week.—This sentence would give the reader to understand that the Court had made a new adjudication upon this subject during the *past week*,—in this he is wholly in error, the fact is *not* so. S. M.

Treatise on Grammatical Punctuation. Designed for letter-writers, authors, printers, and correctors of the press; and for the use of Academies and Schools. By John Wilson.

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☞ BOOK AND PAMPHLET SOCIETY. The Directors of the Book and Pamphlet Society would give notice, that their Depository is continued at Simpkins's Book and Stationery Store, 94 Washington street, and constantly kept supplied with a great variety of valuable and useful Tracts and Books, both doctrinal and practical, which may be obtained gratuitously on application there, by any Clergyman or Layman when wanted for distribution in this or any other State. Distant places are invited to make known their wants.

☞ REMOVAL. The Religious Society worshipping in Chapman Hall, (Rev J. Fisher) has removed to Melrose Hall, 339 Washington st., between West st. and the Melodeon. m22

☞ BIBLE SOCIETY OF MIDDLESEX CO. The Annual Meeting of this Society will be held in the Unitarian Meeting House in Concord, on Wednesday, the second day of June next, at 10 o'clock, A. M.
AMOS BLANCHARD, Sec'y.
Lowell, May 15, 1847. tm

MARRIAGES.

In Dorchester, on Tuesday last, by Rev. Dr. Young, M. Olcott Barry, of the firm of Barry & Brother, of this city, to Miss Martha H. Worthington, youngest daughter of Wm. Worthington, Esq, of D.

In Sudbury, 5th inst, by Rev Mr Shaw, Mr Calvin Morse to Miss Mary A. Bent, both of S.

In Waltham, 20th inst, by Rev Mr Shaw, Mr Wm H. Hull, of Sudbury, to Miss Mary Augusta Hoar, of Waltham.

In Northfield, 5th inst, by Rev C. C. Everett, Rev John F. Moors, of Deerfield, to Miss Esther W. Hastings, of Northfield.

In Fall River, 23d, inst, by Rev Mr Rodman, of Bridgewater, Capt Franklin Hallett, of Yarmouth, to Miss Meriah R. Taber, of Fairhaven.

In Portland, 20th inst, George Fickett, Esq, formerly of New York, to Miss Sophia, only daughter of the late Daniel Bradbury, of P.

In Bangor, 20th inst, Charles Hayward, Esq, Mayor of the city, to Miss Amanda M. Leslie.

In Washington city, Mr John C. Brooks, of Portland, Me, to Miss Caroline W. Parris, daughter of the Second Comptroller of the Treasury.

DEATHS.

In this city, 23d inst, Mrs Adeline B, wife of Mr George B. Crockett, 36.

16th inst, suddenly, Mr George Sargent, 34, formerly of Dublin, NH.

In Charlestown, 25th inst, Mrs Susan, widow of Mr Simeon Snow, 68.

In Brookline, 24th inst, Samuel G. Perkins, Esq, aged 80 yrs.

In Grafton, 20th inst, Mrs Harriet, wife of Joseph Bruce, Esq, 53.

"The memory of the just is blessed."

In Keene, NH, 18th inst, Elijah Dunbar, Esq, 82.

In Swanzey, NH, 17th inst, Mr Abijah Whitcomb, 96, a revolutionary pensioner, and was at the battle of Bunker Hill.

In Norwich, Vt, Mr George T. Wright, 49.

In Shelburne, Vt, Levi Comstock, Esq, a patriot of the revolution, 81. He was amongst the first settlers of Burlington, Vt.

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—OF—

BOYS' CLOTHING ESTABLISHMENT

—TO—

NO. 4 BRATTLE STREET,

NORTH SIDE, NEAR COURT STREET, AND BUT A FEW DOORS FROM THE OLD STAND.

OLIVER HUDSON & CO.,

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in the city. Ladies and others who have been often incommoded by the immense crowd frequently collected in their heretofore limited accommodations, will now find ample room. And to make the establishment the more complete, they have, adjoining the Sales Room, on the second floor, a spacious and convenient Dressing Room, properly furnished for the purpose; an appendage which must be acceptable to ladies who frequent this store for the purpose of fitting small children.

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where the subscribers will be happy to serve their customers for cash or credit, at reasonable prices. Among this stock are the following, viz:

5 crates Gallipots, various.	1,000 lbs Shaker's Herbs.
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5 gro. Sands' Sarsaparilla.	500 lbs Precip. Chalk.
20 " Townsend's do.	2,000 lbs Prep. do
2 " Swaim's Panacea.	6 cases Cardamom Seeds.
20,000 Foreign Leeches.	10 " Gum Arabic.
2,000 lbs Cream Tartar.	2,000 lbs Iceland Moss.
20 bbls Flor. Sulphur.	2 casks Bay Water, true.
12 " Rottenstone.	2 " Olive Oil.
3 cases Fine Sponge.	1000 lbs Slippery Elm Bark.
5 bales coarse do.	2 cases Flake Manna.
2 " Cassia Buds.	20 gro. Warren's Tooth Powder.
3 bbls American Saffron.	1 case Druggist's Seives.
3 cases Gum Shellac.	10 bxs Ref'd Borax.
100 doz. Syringes, various.	25 doz Lemon Syrup.
6 kegs Bals. Capivi.	5000 lbs Pulv. Tartaric Acid.
2,000 lbs Carb. Ammonia.	1000 " " Sal. Rochelle.
Eng.	10 bales Senna Leaves.

BREWERS, STEVENS & CUSHING,
Nos.

POETRY.

RELIGIOUS EXPERIENCE OF MADAME GUION.

[Translated by Professor Upham.]

A LITTLE BIRD I AM.

A little bird I am,
Shut from the fields of air;
And in my cage I sit and sing
To Him, who placed me there;
Well pleas'd a prisoner to be,
Because, my God, it pleaseth Thee.

Nought have I else to do;
I sing the whole day long;
And He, whom most I love to please,
Doth listen to my song;
He caught and bound my wandering wing,
But still he bends to hear me sing.

Thou hast an ear to hear;
A heart to love and bless;
And, though my notes were e'er so rude,
Thou wouldst not hear the less.
Because Thou knowest, as they fall,
That love, sweet love, inspires them all.

My cage confines me round;
Abroad I cannot fly;
But, though my wing is closely bound,
My heart's at liberty.
My prison walls cannot control
The flight, the freedom of the soul.

Oh, it is good to soar,
These bolts and bars above,
To Him, whose purpose I adore;
Whose providence I love;
And in Thy mighty will to find
The joy, the freedom of the mind.

[May-Day Annual.

MISCELLANEOUS.

For the Register.

THE TWO INSCRIPTIONS AND THEIR AUTHORS.

It was on a pleasant morning in October that I started from the mouth of the Kalamaros in company with my friends Mr. and Mrs. H. to go to the house of a friend who lived four miles south of the mouth of that river. Our way was upon the beach of Lake Michigan or by a road in the border of the forest covering the table of land contiguous to and pleasantly overlooking this part of the great Lake. At a short distance from the mouth of the river we saw stuck up in the sand and near to the breaking waves, a rude, rough *wooden cross*, on which were two inscriptions. One was in carved letters, probably cut with a pocket-knife, and was in these words, "*Dead Man.*" The other was written with red chalk, and was as follows, "*Poor Sailor's Grave.*" It was a beautiful autumn morning, and the forests had on their richest and most variegated suits. The gulls with snowy bodies and russet wings were sporting on the pure waters and there was stillness around. I was told that the body of a deceased sailor had here been picked up on the beach. No one knew who he was, where he belonged, or whence or from what vessel he had come. His remains were buried in the sand on the margin of the *Lake* on the *one* side and of the *forest* on the *other*. I was told also that at one time the waves had washed away the sand so as to leave partly bare and exposed the remains of the sailor buried there. My friends pushed on; I lingered to muse by the rude quiet grave of the lost sailor. *Humanity* buried the mortal remains of an unfortunate fellow man in this quiet spot,

Where nought by listening ears is heard
Save nature's choir, wind, wave and bird;

And *Christianity* had prescribed the *form* of the rough pieces of wood that were to tell the passers by that the remains of a fellow man rested there. I looked at the two inscriptions and imagined the characters of the two persons who had made them. The first was what would be considered a good hearted man, a man ready to do an obliging deed when circumstances require it, and in erecting something to mark the spot where the remains of a fellow man were mouldering did not forget a Christian's hopes. It was a "*cross*" that he set up to mark the spot and guard it from all harm. He wished too to make known the fact that a man had been buried there, in order to secure greater safety to the mouldering body;—hence that carved inscription "*Dead Man,*" upon the cross. But how shockingly void of tenderness and delicacy was he. "*Dead Man*"! how blunt, how merely *business*-like! how remote from all that is poetical, tender or delicate. The monument as he left it was an autobiography. It declared him to be in the main, an honest, obliging, kind man, but one of little or no delicacy, tenderness, or poetry, of feeling, thought or life. He was coarse and blunt, but not averse to being kind and obliging, when circumstances require it or *persons remind* him to be so. If *asked* he might watch with a sick neighbor, and be *willing* to do it as a matter of course; and he even might occasionally call, if he *thought of* it, to inquire after the health of that neighbor; but if he did so his steps upon the floor, his closing of the door, his moving of the chairs would have no gentleness in them; and his voice in inquiring the health of the sick friend would be in the same heavy and gruff tone as if he were asking the loan of a butcher's knife or inquiring of a jockey the price of his horse. If his friend should die he might be called on to notify relatives, to speak for a coffin, or to be one of the "bearers," but never to write an epitaph. The great world has thousands of such men; and they are good and useful men too, but their usefulness is of the lower and coarser sort. They do little for the advancement of refinement and civilization. They do not reprobate war, nor keenly feel the horror, and barbarity of buying and selling persons; and are never authors of "Manuals of Politeness." They are never sad for cruelty to beasts but at the same time they seldom pine for loss of friends, and never fall victims to "*disappointment.*"

The individual who wrote that second inscription was of very different mental and social constitution from what has been described. His sensibilities were alive and easily moved. He was shocked when he saw the blunt, cold, and merely business-like inscription, "Dead Man," upon that rude cross. As he took from his pocket the chalk and wrote that more delicate and tender inscription, "Poor Sailor's Grave," who shall wonder, or who consider him unmanly if he dropped a tear! He probably married early and has children who run far out to meet him when he comes home, and who climb into his lap as he sits by his fireside. Or it may be that his ideal conceptions of what female character and accomplishments might and should be have never been equalled by any fair creatures of real flesh and blood. It is quite possible that his imagination may have created ladies so exquisite in all respects, that none of those human female creatures of the handiwork of the Almighty can satisfy him. His standard may have been placed above the reach of anything human so that no circles of society in any quarter have yet presented to him a person satisfying his imagination. Or perhaps he is a modest, shy fellow, who imagines all ladies angels and is delicately afraid to go near any of them. He is a delicate, tender-hearted, refined fellow. He has a taste for poetry and for "books which *are* books," and you may sometimes find "lines" over his initials in the poetic corner of the papers of the day. He seldom holds a public office; and if he has any it is one to which no pay is attached. He is not what in the eyes of the world is considered a prosperous man. Yet few persons have more permanent friendships. His attachments in society are based upon perceptions of what is noble and worthy in *character* and not upon the accidental circumstance of his being able to turn this person or that to his own private *advantage*. He is not what the world consider a *smart* man; for his excellences are seldom displayed—never for the sake of display; and they are not of a kind to be generally appreciated or to win popular applause. Many a man with half his genius but who possesses therewith a good degree of assurance and ambition will pass for his superior. He has more of tenderness and gentle affection than of energy and will. He is more like *John* than like *Peter*, and although in the eye of most persons he may pass for little, and seem to be a character of little worth, it may be that at last he will prove to be a "disciple whom Jesus loved." It is undeniably true that in the most enlightened communities of the present age the great mass of men think much more highly of the *Peters* than of the *Johns;* but these more delicate and affectionate natures may find sweet comfort in believing that it may not always be so even in *this* world and certainly is not likely to be so in the *next*.

A. C.

Newark, Mich., April 21, 1847.

The following graphic and instructive article is from the "Religious Magazine," published by L. C. Bowles, at No. 111 Washington street. Edited by Rev. F. D. Huntington.

HOW TO SPOIL A GOOD CITIZEN.

"Look! Here goes Ned Harland! Look here!" said a schoolboy perched on the fence of a playground, in which the boys had assmbled to have a game of ball before school. The bats were thrown down, and a score or more of the merry urchins were upon the top of the fence in an instant. A young man of tall and handsome figure, but shabbily dressed, was passing by on the opposite sidewalk. His countenance was dejected, and very pale; his proud and swaggering step was in singular contrast with it, and was curiously watched by the boys from their roosting place.

"He goes pretty steady, I think," said one to another, "and straight ahead."

"I should think he might, before nine in the morning!"

"Guess he'll make a zigzag of it before twelve, though."

They sat gazing after him, some with thoughtful faces, some with sneers of contempt, till he was at a safe distance, and then raised a shout of derision, that made the object of their attention start and turn his head.

"Hullo! Madawaska!" "Hurra! Who made his bed in the gutter last night!" "I say, Ned, where are you going?" "You're out! You've lost your way!" "We are all cold water folks in this street!"

Edward Harland showed no resentment at the mocking voices that reached his ear; after the first involuntary start he moved on, looking about from time to time, as if he expected to perceive somewhere the object of their ridicule. He had but a confused idea of having been taken up in the street the night before, and carried home to his father's house. His heart-broken parents had not said a word to him on the subject, and he was trying to believe that his disgrace had not been so complete and so public, after all, as he had *dreamed*.

He paused before a pleasant looking house, and, as an excuse for a moment's delay, stooped to look at some beautiful nasturtiums that were clustering about the white paling. Then rousing his courage he boldly opened the gate, and proceeded towards the house, looking keenly at all the windows, as he advanced, and violently pulled the bell.

He was refused admittance as he had partly expected, for it had so happened to him on the two preceding days. The girl who opened the door stoutly declared "Miss Mary" was not at home, though he was quite certain he had caught a glimpse of her face through the blind of her chamber window.

"Yesterday I did not believe you, nor did I the day before," said he, angrily, "but it was *possible* the ladies were out, I said nothing. At this hour I know they must be at home, liar as you are! Go and see, at least."

"If it is any lie, it is my mistress's, not mine," said the girl, preparing to shut the door.

"Go and tell Miss Mary I will not go away till I have seen her," said he sitting down upon the steps, "no—not if I stay here till I am gray."

The girl banged the door, and presently a voice from above made him start up at the window where he had seen Mary. The blind was still shut.

"Go home, for mercy's sake go home, Edward," said the voice. "This afternoon I will come to your father's, and talk with you. I have much—much to say. Do go!"

"Not a step, not an inch," said Edward, doggedly.

"But Mrs. Allen has forbidden your being admitted."

"If you had the spirit of a chicken, you would not stay in a house where your betrothed could not enter."

"Won't you go, Edward to oblige me?"

"No, I'll be —— Hem. Tell Mrs. Allen her front yard is a very pleasant place, and I will do myself the pleasure of spending the day here. If my presence is not agreeable, she must either put me out by force, a thing not very easy to do," said the young man,—drawing up his tall form, and clenching his hands—"or she must allow me the privilege of ten minutes interview with her beautiful slave, Miss Mary Lee."

"Go round to the side piazza, then, and I will talk with you from the parlor window."

Mary lingered a moment to wipe away a starting tear, and strengthened her determination, and when she opened the parlor door, she found Edward seated upon the sofa, having very easily made his entrance by the window.

"Pray then, how long is it," said he, as she started back in her surprise, "since Mrs. Allen became such a grandee that the son of my father is not good enough to set foot upon her Brussels carpet?"

"Answer that question yourself, Edward," said Mary, gently. "Were you not once received here like a son by Mrs. Allen, and treated like a brother by her daughters? The change," and Mary sighed deeply, and her voice trembled, "the only change is in *you*."

"I was a mechanic's son then, I am a mechanic's son now. To be sure, I am rather needy at present," said Edward, rubbing his sleeve, "but that is the fault of the old hunx, who will not allow me means to make a respectable appearance, though he has no child but me to leave his scrapings to. The young gentlemen of my acquaintance often wish him in heaven, and if I do not echo the wish, it is because I have an old trick of loving him, which it will take time and much ill treatment to rid me of."

"A year ago, you know, Edward, your father would have put any amount you asked for into your hands, without a question as to the use you intended to make of it. He had confidence in you, and you deserved it. You spoke of him then with respect, obeyed him with affectionate zeal, and would have knocked any man down, who called him an *old hunx!*"

"I was green, my dearY!"

Mary made no answer, but her look spoke disgust.

"Well then, Mary, I suppose I know what you mean. Yes, I *am* changed. Time was when I thought as much of a dollar earned or saved, as I now do of a hundred with. I was willing to plod; willing to slave from morning till night; wished for nothing better; hoped for nothing different. I thought only of taking my father's business, and marrying my sweet Mary; to live a humdrum life with the old folks, in the old spot. Yes, I should have trotted contentedly round in a half peck measure all my days, without once looking over the top of it. But since I have seen the world——."

"O Edward! Well might I beg and pray you to hire a substitute, when I found you were drawn as a soldier. I knew you were governed more by habit than by any deeply founded principle, and I dreaded the effect of a camp life upon you."

"Was that all you feared? How proud I felt when you hung round my neck, and besought me to stay! You did not know it was to be such a bloodless war, my dove! Be honest; you were afraid your good boy of a lover was going to be shot, and if not killed, come home with a wooden leg, or a spoiled face. My head was full of glory, and patriotism, and all that. I little thought the boundary was to be settled by pen and ink after all, without our having so much as a skirmish with the enemy. I hoped to conquer Canada, and make my fortune; to become a captain, a colonel, a general — who knows!"

"I thank God that you were saved from scenes of bloodshed and rapine, and have not the hardened ferocity of the soldier; that you have not upon your soul the blood of innocent men, who had done you know injury."

"No injury? Why, wouldn't the bloodthirsty follows take *my* life if they could?"

"You make war even more horrible and brutal than I supposed it, if every individual goes into the field thirsting for the blood of every individual born on the opposite side of a boundary line, from his own."

"Ah, well; but we want to beat, you see, and how is that to be done without killing men, I want to know?"

"You want to *beat!* That passion makes you willing tools—mere gamecocks in the hands of cool-blooded statesmen; there they may sit in safety in their cabinets, and spend your precious lives and souls as their caprice or interest may dictate. Theirs is the greater guilt."

"Very convenient doctrine, but it is true, too. A soldier is even less a free agent than your girl at the door here, who comfortably threw off the lie she told upon the conscience of her mistress. But come the war is over and done with; both the State of Maine and Edward Harland are many dollars poorer in pocket for it, instead of the richer, as we expected, but that is no matter, since here am I sound in life and limb, and true in heart to you, my lovely girl. It is nothing to us now so why talk of war! Have we nothing else to talk of?"

"Yes; something which I have long resolved to say; something which I have long delayed and dreaded, and wept to think of. Had you died in agony on the field of battle, I could hardly have felt a more bitter grief than that with which I now mourn your loss. For lost you are, to yourself and me, Edward; I can never be your wife."

"But why? I shall some day or other be well off; perhaps sooner than you would think, to look at my coat."

"I have determined to break off my engagement," said Mary, panting with emotion, and speaking with difficulty. "Your late conduct ——."

"O, I see how it is. It is Mrs. Allen I am to thank for this. If I forget it, may ——."

"No, Edward. She has a right to forbid you the house, having heard that of your habits which makes you an unfit person to be admitted to the society of her daughters. Further than they are concerned, she does not interfere, except to soothe my wretchedness."

"My *habits*, forsooth! as long as I behave well when I am in her presence, or her daughters', what are my habits to her? I grant I may have been a little overtaken in liquor once or twice, or so. That is easy to remedy. I will be on my guard, now I know my head won't bear much. Surely, Mary, you won't desert me, because the world frowns at me for *one* involuntary fault!"

Mary was silent, but her look was resolute.

"Now I know what a woman's heart is worth," said he, bitterly.

"You cannot know the worth of mine, you are *unworthy* to know it," said Mary, who felt that she could have stood by his side through any reproach or shame that was undeserved, and through a life of poverty, that was not the fruit of vice.

"My ruin be upon your head, since you leave me no hope for the future. Everybody despises me; even you have turned against me now; I have long been unhappy, but hoped for better times. Now, I despair. No matter what becomes of me."

Mary shuddered and turned pale.

"You do not know half the power you have over me; half the influence you might exert, if you loved me still. But you don't; you are like the rest of your sex; fair weather friends all, and good for nothing to the unlucky and the unhappy."

"You are unjust; I still love the Edward Harland who won my heart, who shared all my thoughts and hopes, who made this house ring with his light-hearted gayety, yet never said or looked what could bring a blush to my cheek, or a pang to my heart. O, Edward, those were happy days, when I ever looked in your face with joy, and read there nothing but pure thoughts and honest self-respect. I read your very soul, and found it often the reflection of my own. Then, Edward, you had religious belief—religious emotion—though it had not deepened into principle by much reflection. We worshipped together—we—."

"I could go to church, I suppose, now. I do, sometimes; it is horribly tedious, though, unless ——"

"As for my influence over you, it can be little indeed, now that there is so little sympathy between us. If I should spend my life with you, you might rob me of my peace, but I could not restore yours; I could not give you innocence, nor would my moral energy, were it greater than I feel it to be, be enough for us both."

"To hear you, one would think I was a villain, a robber at the very least, perhaps a murderer. What have I done that harmed any one but myself? Why cast me off, when I am willing to do whatever you require of me! I will return to my business if you command, though I had rather go into a treadmill. I will nail myself to my father's counter, and drudge at his petty accounts, for a paltry pittance, though I could make a fortune in an hour, perhaps. Yes, a run of luck, if I had but the money to begin with, (which I have not, but you can lend it to me,) would make a gentleman of me, Mary, and then I will make you a lady for life. Let me once win a competency, I will renounce the dice, if you choose, and eschew all rowdy company forever. Then, if you require it, I will even sign the temperance pledge. You will find me everything you wish, or, at any rate, as moral a man as many who are not scouted and turned from the door by Mrs. Allen, or you, my little puritan."

Poor Mary buried her face in her handkerchief, and sobbed aloud. She was grieved that he had sunk so low as meanly to ask for her earnings; that little circumstance marked the change in his character more vividly to her mind, than his altered appearance, or the uncertain rumors of his vicious courses. Edward exulted in her tears, hoping that she was softened towards him, satisfied by his promises of regard to appearances, and disposed to grant him a loan from her little salary as governess, to enable him to "begin the world anew." But when he began to urge this point, he found himself mistaken.

"My purse shall ever be open to your necessities, Edward, but do not expect me to feed your vices."

"You and my father will not be blameless, should I resort to ways and means of raising the wind which would not meet your approval. Hitherto, I have had scruples."

"Farewell," cried Mary, starting up, "I am unable to bear this any longer," and she hurriedly drew a ring from her finger, and held it out towards him, together with a miniature which she had worn suspended round her neck. He dashed them from her trembling hand in a transport of grief and anger.

"Fickle, deceitful, false-hearted, unfeeling as you are, Mary, why cannot I be willing to resign you, willing to forget the promises you made when I gave these to you, on that happy evening, when we were walking together under the elm trees! But I have not so very convenient a memory; I will not take back *my* plighted faith, and as for these things, take them again, or I will stamp on them."

"I wished to retain this, I confess," said Mary, taking up the miniature, and looking at it through her tears; "this is the open and happy countenance that I loved."

"Keep it, then; why not?"

"I will; for I shall never love again, Edward; I shall so far keep my word. Should you ever be in distress, or sick, remember me as a sister."

"A *sister!* I would go to jail, I would die by my own hand, sooner than give you that name. No, my Mary, since you love me yet, you shall not find it so easy to shake me off as you supposed." And putting his arm suddenly round her, he endeavored to draw her towards him, and kiss her cheek. She shrank from his embrace with an indignant blush, and a loathing shudder, not to be mistaken. Edward felt it keenly; he affected, however, to turn away with a careless air, and strode out of the house.

C. W. L.

[To be continued.]

☞ The New York Evening Post, one of the leading democratic papers of the State of New York, publishes the following candid article on the much agitated question of

SLAVERY IN THE NEW TERRITORIES.

"There are some who maintain that the new domain which may be acquired from Mexico in consequence of the war, should be divided as equally as may be into territory into which Slaves may be introduced, and territory in which Slavery shall be prohibited. It will be won, they say, at the expense of Northern and Southern States, and, therefore, both the North and the South should share alike in the division.

Those who reason thus, forget that the war in which we are now engaged, with all its cost of life, and all its demands on the resources of the country, is waged for the new State of Texas. This war is the price of Texas. Mr. Polk, in his annual message, has made a very able, and to most minds, we believe, a very convincing argument, to show, that the moment we adopted Texas into the Union, our pacific relations with Mexico ceased; that the proceedings of that Government became hostile and menacing; its minister was withdrawn from Washington; its preparations for war began; and it waited only for a convenient pretext and opportunity to strike the blow which was afterwards given on the banks of the Rio Grande.

When we were asked to annex Texas at the risk of this war, where was that feeling of justice and equity which asks the new territory, acquired at the common expense, should be equally divided between the Slave and the free States?—Nothing was heard of it, except from a few Northern men, who were easily overborne by numbers. But if we accept this idea of equal division as a rule, we call on those who propose it, to show their sincerity by immediately persuading Texas, for whose sake we are taxed and shot at, to prohibit Slavery in half her territory.

If this cannot be done, the very rule of equal division will demand that all the new territory acquired in consequence of the war, shall be annexed in such a manner that it may be open to emigration from the Free States, under the condition that Slavery shall never be introduced.

The scheme of equal division, however, even in that commercial view of the subject which these reasoners take, and setting aside all higher considerations, is not a fair or a just one. It proceeds upon the idea that all the inhabitants of the Southern States are Slaveholders, which is something worse than a mistake.

More than half of the citizens of the Slaveholding States are not Slaveholders. It is safe to say that not a twentieth part of the people of the United States are Slaveholders. It is modest, certainly, to ask from this twentieth part, or less than a twentieth part, one half of everything that is obtained at the common expense of all the population.

Exempt the new territory that may be acquired from the curse of Slavery, and you not only open it to emigration from the North, but you make it a place to which the citizens of the South, not owning slaves, may emigrate with a prospect of attaining that social equality which the laboring portion of them do not possess at home. We all know that this class have greatly contributed to the population of the Western States. Go where you will along the Western rivers, in Ohio, or Indiana, or Illinois, and even in Iowa, you meet settlers from North Carolina, from Virginia, from Kentucky, from Tennessee, in some places forming the mass of the original population. The Hoosier race, as a peculiar class of inhabitants of the Western States is sometimes called, is entirely of Southern origin.

It is grossly unjust, therefore, to claim for a handful of Slaveholders, to the prejudice of their less opulent brethren among whom they dwell, half the territory for which the great mass of the community are obliged to pay, some their money and some their lives. A fairer division would be a tenth or a twentieth. But the Slaveholders have already taken their share in the division. Texas is large enough for them to stretch themselves in for a century to come, and the rest of the territory acquired by the war should be open to that great mass of the industrious population of the United States in general, the South or the North, the East or the West, who own no slaves."

HAVE SOME OBJECT IN VIEW. Constituted as mankind is, no human being can be happy without some object in view. A person brought up in a maze of folly, with a fortune at his command, and without any regular business, is one of the most miserable creatures on God's footstool. The beggar on a dung-hill is a prince to him. Young men who dream that it would be a fine thing to have riches showered upon them, know not what they desire. If you have no object in view—are not engaged in any steady pursuit or employment, we know you must be miserable. When we look back upon the past, our heart is filled with unutterable gratitude, to know that we were born in poverty and had to jostle our way in the world. It has been life and joy to us. To be happy, you must aim at something—no matter what—if a worthy object, you will derive daily pleasure from its pursuit. It is not the abundance we possess—it is only the right use we make of it, that contributes to our happiness in life. Any steady, honorable pursuit will employ the mind and make it contented. [Port. Bul.

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